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AN ILLUSTRATIVE  
SCRIPTURE REFERENCE BOOK

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AN ILLUSTRATIVE  
SCRIPTURE REFERENCE BOOK

FOR  
PREACHERS AND TEACHERS

BY THE

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## PREFACE

A GOOD Concordance is one of the best helps to Scripture students. ALEXANDER CRUDEN was a strange man and had a strange career, but perhaps no book has been a greater help to preachers and teachers, than the well-known Concordance which bears his name. It is a marvellous example of patient industry and untiring research ; a commentary, without having the title of a commentary ; a book of reference which, of its kind, has never been surpassed.

It has often been a matter of surprise to me that, with all our wealth of theological literature, we have not more good books of Scripture reference. A plan like Cruden's is of itself most valuable, to collect the verbal occurrence of particular words, as gathered from the English Bible. But every Scriptural student knows, that verbal references furnish only one way of comparing Scripture with Scripture ; frequently by no means the most satisfactory : sometimes without explanation it is misleading. There are other ways of gathering illustrations, both from the English text and the Hebrew and Greek originals, which throw out still clearer light, and bring out the meaning and force of particular words in new aspects and with surprising beauty.

Some years ago, I endeavoured to work out this idea in a book entitled, "Scripture itself the Illustrator," which has been of great service, I have reason to believe, to many. My idea was to collect illustrations of Scriptural subjects from ancient types and prophecies, Scriptural figures and Scrip-

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tural expressions and phrases, chronology, Mosaic institutions, the meaning of proper names, &c.

In the present volume I have sought to carry out to a great degree the same idea, only on a larger scale and with somewhat different arrangement; and I would fain hope that the interest which has been taken in the former work will not be found wanting in this second.

The plan of the two volumes being, to a certain degree, the same, has involved in this, it may seem, an apparent amount of repetition. This has been unavoidable. It would have been impossible to make the work complete without taking, in many cases, some of the proof texts and references that were brought forward in the first: but the present volume takes in a larger range of subjects than the former; the references are more copious, the treatment of many subjects is from a different standpoint, and the arrangement of the whole is on a new plan. Whilst therefore the two books are similar, and may with great advantage be used together, they are quite distinct. To avoid a repetition of texts on the same subject, I have occasionally referred to "Scripture itself the Illustrator." By combining the two, the preacher and teacher may find a fair amount of illustration ready to his hand. The idea of the present effort is, I think, unique. So far as I know, there is no other book on the same plan.

In now presenting it to the Christian public, there are two remarks it may be well to make as to its design.

(1.) The present work is not meant to be looked upon, in any way, as a Bible Dictionary or Scripture Manual. It is not explanatory, but illustrative.

(2.) The sphere of illustration is limited throughout almost entirely to references gathered from the plain English version. There is a large field of illustration open to the student in the meaning and force of the Hebrew and Greek originals, in Hebrew and Greek synonyms, in phrases and idioms



peculiar to the original languages. A careful and accurate selection of such would of itself form a book of reference of the greatest value. But it requires much learning and ripe scholarship to make it dependable and accurate. I have therefore confined myself to the A.V. and R.V. of the English Text, with occasional hints and translations gathered from authors of acknowledged learning and good repute.

It would be superfluous to say such a work cannot be put forward as professing to be complete or exhaustive. The field of Scripture is inexhaustible. But every diligent seeker may bring out some new beauties, and still the field is fresh as ever. The effort now made is, I feel, but a very imperfect one. But should I have suggested a plan which any one can adopt and carry out for himself, my labour will not have been in vain in the Lord. To His blessing I earnestly commit the work.

GEO. S. BOWES.

RAMSGATE, *August* 1894.



# AN ILLUSTRATIVE SCRIPTURE REFERENCE BOOK

## ABIDING IN CHRIST

John xv. 2-10.—One of the many sweet expressions of the believer's state, used more especially by St. John. It implies comfort, confidence, and continuance.

John xv. 4.—There is a two-fold abiding: Christ dwelling in the believer (Eph. iii. 17), and the believer abiding in Christ.

John xv. 5.—Abiding in Christ is essential to the spiritual life. How can a branch live, if severed from the vine? (1 Tim. v. 6).

John xv. 2-10.—And to the full possession of the believer's privileges;—

Ps. xci. 1.—Safety—"under the shadow of the Almighty" (Cant. ii. 3).

John xv. 3.—Sanctification—a pure heart and holy walk.

1 John iii. 4.—Holiness, and preservation from sin.

John xv. 7.—The assurance of large answers to prayer.

John xv. 8.—Abounding fruitfulness.

1 John ii. 28.—A confident looking forward to Christ's second coming.

John xv. 10.—A Christ-like spirit and cheerful obedience are the conditions of abiding in Christ's love.

(The reader may well compare with this expression the several synonyms, of dwelling, remaining, continuing, enduring, being rooted and built up, not moved away, &c. In 1 John ii. 24, the same Greek word is translated by three English words—abiding, remaining, continuing. In the whole Epistle, it is used no less than nineteen times.)

## ABILITY, THE BELIEVER'S

1 Cor. x. 13.—To resist and overcome temptation.

1 Pet. iv. 11.—To minister in the Church (2 Cor. ii. 16; iii. 5).

Micah iii. 8.—To warn and reprove, with the consciousness of power through the Spirit.

Numb. xiii. 30.—To go forth boldly to an appointed work, not disheartened by apparent difficulties. "We are well able to overcome it."

1 Cor. xvi. 2.—To honour the Lord with our substance, as He hath prospered us (Deut. xvi. 17; Ezra ii. 69; Matt. x. 8; Acts xi. 29; 2 Cor. viii. 12).

Exod. iv. 10; Jer. i. 6-8.—Diffidence in our power, when God calls us to His service, is dishonouring to Him and dispiriting to ourselves. "God's biddings are God's enablings."

1 Sam. xvii. 33.—"Thou art not able." How beautifully David's faith met Saul's distrust (vers. 34-37; 45-47).

2 Cor. iii. 5.—Must be wholly of God. "We have no sufficiency of ourselves," no wisdom to plan, nor power to act.

John xv. 5.—Is through living and abiding union with Christ. The branch can have no power to bear fruit, except as it derives strength from the vine (1 Tim. i. 14).

Acts i. 9.—Through the power of the Holy Ghost (Zech. iv. 6).

2 Cor. ix. 8.—There is a sufficiency of grace in God to supply the need of all His servants. Dwelling in Him, they may have "always all sufficiency in all things," and abound, in will and power, for "every good work."

Phil. iv. 13.—"I can do all things," wrote St. Paul, when a prisoner at Rome; but he added, "through Christ, which strengtheneth me."

Mark ix. 23.—The vigour of our faith is the measure of our power. "If thou canst believe, all things are possible to him that believeth."

Matt. xxv. 25.—Different talents are given to Christ's servants, according to His wisdom and His knowledge of every man's ability, and the account must be rendered at His return (Rom. xiv. 12), according to the grace given unto us (1 Cor. iii. 13; iv. 5).

2 Cor. xii. 7.—"My grace is sufficient for thee." To bear up under, and even "take pleasure in infirmities."

## ABUNDANTLY—GOD'S GIFTS ARE GIVEN

Ps. lxxviii. 19.—"Blessed be the Lord, who daily loadeth us with benefits."

Ps. xxxiv. 9.—"They that seek the Lord shall not want any good thing." "No good thing will He withhold." "He will supply our every need" (Phil. iv. 19).



Eph. i. 3.—Ten Gospel blessings are enumerated in this chapter.

Rom. xv. 29.—In “the Gospel of Christ” there is “fulness of blessing.”

Rom. viii. 32.—The gift of Christ Himself is the Father's pledge of giving us all we need.

Exod. xxxiv. 6.—The Lord proclaimed His name to Moses, “merciful (full of mercy) and gracious—abundant in goodness and truth, keeping mercy for thousands,” &c.

John i. 16.—Of Christ's “fulness have all we received, and grace for grace,” abundance of grace.

Isa. lv. 7.—Do we need *pardon*? God is ever ready to “abundantly pardon.” Margin, “multiply to pardon.”

Rom. v. 17.—*Grace*? He gives “abundance of grace, and of the gift of righteousness” (1 Tim. i. 14). Is He not “the God of all grace”? (1 Pet. v. 10).

Ps. xxxvii. 11; lxxii. 7.—*Peace*? Through Christ's reign comes “abundance of peace, so long as the moon endureth” (Jer. xxxiii. 6).

John x. 10.—Yea, *life*—abundance of its richest blessings, “life more abundantly.”

2 Cor. i. 5.—*Consolations*—corresponding to, and counterbalancing previous sufferings.

1 Pet. i. 8.—*Joy*—even now “unspeakable and full of glory.”

Exod. xvi. 4.—“Behold, I will *rain* bread from heaven (manna) for you”—bread abundant as the countless rain-drops. “Rain righteousness” (Hos. x. 12).

Isa. xlv. 3.—“I will pour water—floods—upon the dry ground.”

Ezek. xxxiv. 26.—“There shall be showers of blessings.”

Mal. iii. 10.—“A blessing that there shall not be room enough to receive it.”

Ps. xxiii. 5.—“My cup runneth over;” “Surely goodness and mercy,” &c.

Ps. cxvi. 7.—“The Lord hath dealt bountifully with me.”

1 Cor. iii. 18, 19.—“All things are yours” (2 Cor. iv. 15).

Rev. xxi. 7.—“He that overcometh shall inherit all things.”

Eph. iii. 19, 20.—“Filled with all the fulness of God. Now unto him that is able to do exceeding abundantly,” &c.

Isa. xlviii. 18.—Oh how God yearns to bless His people.

Ps. lxxxi. 10.—How He bids them open the mouth wide that He may “fill it.”

*Ephesians*.—“According to.” No less than twelve times in

this Epistle are we directed to the abounding measure of God's gifts—"according to the riches of His grace," "according to the eternal purpose," &c.

*St. Paul.*—It is noteworthy how the large heart of St. Paul so constantly uses the word "all" as the measure of his prayers and wishes—*e.g.*, all joy (Rom. xv. 13); all knowledge (Rom. xv. 14); all comfort (2 Cor. i. 3); all diligence (2 Cor. viii. 7); all grace (2 Cor. ix. 8); all sufficiency (2 Cor. ix. 8); all patience (2 Cor. xii. 12); all wisdom (Col. i. 9); all lowliness (Eph. iv. 2); all prayer (Eph. vi. 18); all perseverance (Eph. vi. 18); all judgment (Phil. i. 9); all boldness (Phil. i. 20); all pleasing (Col. i. 10); all might (Col. i. 11).

## ACCEPTANCE

Eph. i. 6.—"*Accepted in the Beloved.*" A rich privilege of the children of God through Christ. The word "accepted" is akin to "grace." It is rendered in the R.V., "which He freely bestowed on us," and in the margin, "wherewith He endued us." See Luke i. 28, margin, A.V.

Lev. ii. 16.—*Frankincense* was anciently regarded as a symbol of acceptance. It was therefore added to the offerings under the Law, and placed upon the shewbread.

Luke xv. 22.—A *ring* was also a token, as when given to the prodigal restored to favour.

Gen. viii. 21.—"*The Lord smelled a sweet savour*"—margin, "a savour of rest," *i.e.*, of complacency and satisfaction. In the LXX. the expression occurs over thirty times; in Leviticus alone, fifteen.

Numb. xviii. 4, 9, 17; ii. 2, 3, 12, &c.—It is interesting to mark, how the sacrifices and offerings appointed for the poor are declared to be a "sweet savour unto the Lord," in the same terms as the more costly offerings of the rich. The poor man's dove was as acceptable, if offered in the right spirit, as the rich man's ox.

Numb. xv. 27.—So the Levites' tenth of the tithe was to be reckoned unto them "as though it were the corn of the threshing-floor, and as the fulness of the wine-press."

Ps. cxlix. 4.—"The Lord taketh pleasure in His people."

1 Cor. viii. 3.—They are "known of Him."

1 Cor. xi. 19.—"Approved" (Cant. viii. 10; Rom. xvi. 10).

Job xxxiii. 26.—"He will be gracious" (favourable) to the humble in heart.

- Ps. lxi. 31.—He regards sincerity of heart in worship more than exactness of external ritual.
- Ps. li. 17.—“A broken and a contrite heart” He will “not despise,” *i.e.*, He will graciously accept it.
- Phil. iv. 18.—A generous liberality in His service is “an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.”
- 2 Cor. viii. 11.—Not the means but the motives weigh with Him.
- Rom. xiv. 18.—A spirit of self-abnegation for the good of others is “acceptable to God, and approved of men.”
- Eph. v. 8.—As “children of light,” believers should take pains to learn what is “acceptable to the Lord.”
- Ps. cxliii. 10.—“Teach me to do Thy will.” There is beauty in the rendering of the P.B. version, “Teach me to do the thing that pleaseth Thee.” A cheerful desire to know and do God’s will is ever pleasing to the Most High.
- Ps. lxxxvi. 2.—“Preserve my soul, for I am holy.” Margin, “one whom Thou favourest.”
- Rom. xii. 1.—“Present your bodies a living sacrifice, holy, acceptable unto God.” The word “acceptable” is a favourite one with St. Paul; it occurs about twelve times in his Epistles.
- Acts x. 34.—“God accepteth no man’s person” from personal advantages or adventitious recommendations. How clearly is this principle made known through all the ages (Deut. x. 17; 2 Chron. xix. 7; Job xxxiv. 19; Rom. ii. 11; Gal. ii. 6; Eph. vi. 9; Col. iii. 25; 1 Pet. i. 17).
- Jer. xiv. 10.—The rejection of the sacrifices of formalism and hypocrisy is strongly marked, Isa. i. 11–16; Prov. xv. 8, xxi. 27; Jer. vi. 20; Hos. viii. 13; Amos v. 21–27.
- Matt. xxv. 21–23.—The final award—“Well done, good and faithful servant, thou hast been faithful,” &c. Cf. Rev. ii. and iii.; the Lord’s gracious commendation of anything good in the Seven Churches.
- Gen. iv. 4.—“The Lord had respect (regard) to *Abel* and to his offering”—the person first, and then the offering; “God testifying” His approval (Heb. xi. 4).
- Gen. v. 24.—“*Enoch* walked with God,” and in his translation, and indeed before it, “he had this testimony that he pleased God.”
- Gen. vi. 8.—*Noah* “walked with God,” and “found grace (favour) in the eyes of the Lord” (Prov. xii. 2; viii. 3).

- Gen. viii. 21.—Noah's sacrifice after leaving the ark was an act well pleasing. "The Lord smelled a sweet savour"—margin, a savour of rest, *i.e.*, of complacency and satisfaction; so Exod. xxix. 18-25.
- Exod. xl.—The *Tabernacle*. The cloud of glory (symbol of the Divine presence) filled the sacred building, and showed the Lord's approval of the work; so similarly (2 Chron. vii. 1) was it with Solomon's Temple.
- Judg. vi. 21.—Fire from heaven consumed *Gideon's* sacrifice; *Manoah's* (xiii. 20); *Elijah's* (1 Kings xviii. 38); *David's* (1 Chron. xxi. 20).
- 1 Sam. ii. 26.—"And the child *Samuel* grew on, and was in favour both with the Lord and also with men.
- Job xlii. 8.—*Job*. The Lord gave a special promise to accept Job, when he prayed for his friends.
- Luke xxi. 3, 4.—*The poor widow*, who cast in two mites into the treasury, is commended above the rich who cast in of their abundance.
- Acts x. 4.—*Cornelius*. "Thy prayers and thine alms are come up for a memorial before God."
- Ezek. xx. 40, 41.—*Israel*. "I will accept you with your sweet savour"—the promise to Israel restored (Isa. lvi. 6, 7; lx. 7).
- Contrast the emphatic rejection of the pretentious offerings of formality and hypocrisy, Isa. i. 10-15; Prov. xv. 8; Jer. vi. 20; Hos. viii. 4; Amos v. 20-27; Micah vi. 7.
- Matt. xxv. 21-23.—The blessed welcome of the Saviour's coming: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

### THE LORD JESUS

The Divine acceptance of our Lord's work on earth was testified in every part of His ministry: At the Nativity (Heb. i. 6; Luke ii. 9-14); at His baptism (John i. 32); in His ministry thrice by a voice from heaven (Matt. iii. 17; Luke ix. 35; John xii. 28); at His death, by many supernatural signs and wonders—the darkness, rent veil, &c.; and afterwards in His resurrection (Rom. i. 4); His exaltation (Phil. ii. 9); His ascension (1 Tim. iii. 16). See Eph. v. 2; John viii. 29.

Isa. xlix. 8.—"Thus saith the Lord, In an acceptable time (a time well pleasing) I have heard thee." It is interesting to remember how these words, addressed



originally to Christ, are applied by St. Paul to the members of His Church (2 Cor. vi. 2).

## ACCESS TO GOD

Micah vi. 6-9.—“Wherewith shall I come before the Lord?” An anxious question to many a seeker. Cf. the state of the heathen “feeling” after God—like a blind man in his darkness (Acts xvii. 27).

Eph. ii. 13.—The Christian’s bold and triumphant answer.

Eph. ii. 18.—Access to God is by Christ, through the Spirit.

John x. 7.—By Christ only as “the Door.” Eastern houses have only one outer door.

John xiv. 6.—Christ is “the Way”—the only way—“the new and living way” (Heb. x. 20).

1 Pet. iii. 18.—It was the end and purpose of His death to open the way of access and bring us near to God.

Matt. xi. 28.—It is the sweet welcome of His call to man, “Come unto Me.”

Eph. ii. 13.—Access to God is a Gospel privilege. Under the Law, the guards and barriers set round Mount Sinai showed the imperfections of that dispensation. So, also, did the restriction of approach in the services of the Tabernacle, Numb. i. 51; iii. 10, 38; xvi. 40; xviii. 7.

Matt. xxvii. 60.—The rending of the veil at the death of Christ, abolished the limitations of the Jewish ritual.

Acts ii. 4-14.—The outpouring of the Holy Spirit upon men of all nations, on the day of Pentecost, and the visions to Peter afterwards (x. 11, 12), declared the “middle wall of partition” between Jew and Gentile to be broken down (Eph. ii. 14).

Eph. ii. 18.—The word “access” has partly the meaning of *introduction*, as when a petitioner is presented by some chief minister to the king. It is like “taking by the hand,” as Barnabas “took Saul, and brought him to the Apostles” (Acts ix. 27).

Eph. iii. 12; Heb. iv. 16.—The believer’s right of access is grounded on Christ’s satisfaction and intercession. Hence it is to be used with holy boldness and filial confidence, connected with a true faith and pure conscience.

Heb. iv. 16.—Access to the throne of grace is permissible in every time of need. Amongst men it is often difficult to gain access. Joseph’s brethren were not permitted to see his face, except upon a severe condition, Gen. xliii. 5; nor Absalom to see David, 2 Sam. xiv. 24-28. It was

death for any to approach the King of Persia, save those to whom he held out the golden sceptre. How different is it with the King of kings.

Prov. xxv. 17.—We may go to the kindest neighbour too often, or intrude upon him at an unwelcome moment: we can never weary the Lord with too frequent coming.

Gen. xviii. 23.—Access for intercession. So Jacob (Gen. xxxii. 28; Neh. ii. 4).

## ADOPTION

John i. 12, 13.—The spiritual privilege (in the margin, "right or authority") of those who receive Christ.

2 Cor. vi. 17, 18.—Adoption is the act of God as a Father. Justification regards Him as a righteous judge.

1 John iii. 1.—Adoption most wonderfully exhibits the love of God: "Behold what manner of love," &c. The R.V. adds, after "the sons of God," "and such we are."

John i. 12, 13; Eph. i. 5.—Adoption is an act of Divine grace. Not as when men take others into their family from motives of personal liking, or from something attractive in those whom they adopt. Our heavenly Father adopts those who are by nature rebels against His love (Ezek. xvi. 3-6; Jer. iii. 19).

Gal. iii. 26; iv. 5, 6.—Adoption is one of the blessed results of the work of Christ (John xi. 52).

Rom. viii. 15, 16.—"The Spirit of adoption." The Holy Spirit reveals to us the love of God in Christ, and witnesses to our spirit the sweet sense of filial relationship to God.

Gal. iii. 26.—Is apprehended and received by faith.

Rom. viii. 15; Gal. iv. 6.—"Abba, father," the children's word. No slave was allowed to use it. The reformer Becon translated it "dear father." It is interesting to observe that the word is given both in the Hebrew and Greek form, as if to show that by adopting grace, all the children of God are before Him on an equal footing. It was our Lord's word in Gethsemane.

Rom. viii. 17.—By the grace of adoption all God's children are heirs—"heirs of God, and joint-heirs with Christ" (Gal. iii. 29, iv. 7; Col. i. 13; Rev. xxi. 7).

2 Cor. vi. 18; vii. 1.—Adoption on God's part is with a view to sanctification in His children (Eph. ii. 19).

Eph. v. 1.—The dear children of God should be "followers" (Greek, imitators) of their heavenly Father (Matt. v. 44, 45).

Exod. iv. 22.—The adoption of Israel as God's "first-born"

serves well to illustrate the spiritual adoption which is by Christ (Hos. xi. 1).

Rom. viii. 23.—Adoption in the fullest sense will only be completed at the day of our final redemption. Most precious are the blessings it brings now. What will they be when the “crowning day” comes, and the saints enter into the fulness of the joy of their Lord?

## AFFLICTION

Job v. 6, 7.—Is the common lot of man, as the consequence and result of sin (Micah vi. 9), from which the righteous are not exempt (Ps. xxxiv. 19; Acts xiv. 22).

1 Thess. iii. 3.—Are appointed and ruled by God. “There was given me,” said St. Paul, “a thorn in the flesh” (Phil. i. 29; Ps. lxxx. 5; Job i. 21; Isa. xlv. 7, “I create evil” (calamity); Amos iii. 6).

## HISTORICAL ILLUSTRATIVE ASSOCIATIONS

Gen. xv. 17.—The *smoking furnace* and burning lamp that Abram saw in vision.

Gen. xxii. 2.—*Mount Moriah*, the mountain of Abraham’s trial and reward.

Exod. iii. 2.—The *burning bush*.

Exod. xv. 23.—The bitter waters of *Marah* sweetened.

Numb. xxxiii.—The *wanderings* of Israel in the *wilderness*, a trial of faith and patience, though mingled with many mercies.

Josh. vii. 26.—The valley of *Achor*, a door of hope (Hos. ii. 15).

Ps. lxxxiv. 6.—The valley of *Baca* turned into a well.

Exod. ii. 23.—*Egypt*, the land of Israel’s hard and cruel bondage.

Ps. cxxvii. 1.—*Babylon*, of their captivity.

Gen. xxxix. 20–23.—*Joseph* and Jeremiah, St. Paul and Peter in prison.

1 Sam. xxii. 1.—*David* in the cave.

Rev. i. 9.—*St. John* in exile.

## THE BELIEVER

2 Cor. viii. 2.—Is often called to endure “a great trial of affliction,” “a great fight” (Heb. x. 32), “much tribulation,” to “eat the bread and drink the water of affliction” (Deut. xvi. 3; Isa. xxx. 20); yet the Lord hath chosen His people in the furnace (Isa. xlviii. 10), and sends trial not willingly (Lam. iii. 33), but for their good.

- Rev. iii. 19.—“As many as I love, I rebuke and chasten” (Heb. xii. 6).
- Hos. v. 15.—Times of affliction draw the afflicted nearer God.
- Mal. iii. 3.—They are times of purging and purifying, as silver is purified in the fire.
- John xv. 2.—As the vine is made fruitful by the pruner.
- Prov. xxix. 15.—As the child is taught by the rod (iii. 12; Deut. viii. 2-6).
- Ps. cxx. 1.—Times of affliction and distress are specially times of prayer (Jonah ii. 1).
- Micah vii. 9.—Of learning resignation (Job i. 21; ii. 10).
- Rom. v. 3.—Of exercising patience (xii. 12).
- 2 Chron. vii. 13, 14.—Of contrition and humiliation (Lam. iii. 19, 20).
- Isa. xxvi. 9.—Of getting to know more of the will of God (Job x. 2; Ps. cxix. 71).
- Ps. lvi. 8-10.—Of calling forth the sweet song of praise (Ps. lxvi. 13-15; lxxi. 22, 23).
- Ps. xxiii. 5.—In a psalm of praise, rejoicing in the green pastures and resting by the still waters, how strange that the prospect of trouble, like the dark valley of death, should cast its deep shadow. But the Psalmist sings his way to peace, “I will fear no evil, for Thou art with me.”

## COMFORT IN

- Ezra ix. 13.—Heavy as our afflictions sometimes seem, they are always “less than we deserve.”
- Isa. xxvii. 7, 8.—Their measure is regulated by the kind hand of God; the Divine Refiner sits over the fire.
- Ps. xxxvi. 5.—They are, at the worst, only temporary, but “for a moment.”
- 2 Cor. iv. 17.—And “light,” compared with the “eternal weight of glory” (Rom. viii. 18).
- John xvi. 20.—And often turned into our sweetest joy: God may or may not remove the sorrow, but He will do better (Jer. xxiv. 5, 6). “I take pleasure in infirmities” (2 Cor. xii. 10). The Macedonians, in their great trial of affliction, had abundance of true joy (2 Cor. viii. 2; Ps. cxxxvi. 5, 6).
- 2 Thess. i. 7.—There is rest, sure and lasting, for the troubled; “the oil of joy for mourning, the garment of praise for the spirit of heaviness” (Isa. lxi. 2, 3).
- Matt. v. 4.—“Blessed are they that mourn, for they shall



be comforted" (James i. 12, v. 11; 1 Pet. iii. 14, iv. 13, 14).

Exod. iii. 5.—"I know their sorrows;" "I have seen the affliction of my people, and am come down to deliver them."

Rev. xxi. 4.—"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

## ALLURING TO EVIL

2 Sam. xv. 6.—Stealing the heart.

Prov. i. 16.—Enticing (Exod. xxii. 16; Judg. xvi. 5; 2 Chron. xviii. 19).

Gal. iii. 1.—Bewitching, fascinating, casting a spell, like the spell supposed to be cast by an evil spirit.

Acts xx. 30.—Drawing away.

1 Cor. ii. 4 (margin).—Persuading.

Ezek. xiii. 10.—Seducing.

2 Peter ii. 12-19, especially 14-19; Jude 4, 11.—Balaam was a sad illustration (Rev. ii. 14; cf. 2 Tim. iii. 4-6). He was restrained from directly cursing Israel, as Balak wished; but by his evil counsel he allured them into sin (Numb. xxxi. 16).

## ALL THINGS

Acts xiv. 15.—*Creation*. All things were created by God, through Christ (Eph. iii. 9; John i. 3).

Ps. lvii. 2.—*Providence*. "God, who performeth all things for me."

2 Cor. iv. 16.—*Grace*. "All things are for your sakes."

2 Sam. xxiii. 6.—All things in covenant are "ordered and sure."

Rom. viii. 32.—All things are *freely* given with Christ.

2 Cor. v. 18.—"All good things are of God," as their *source* (1 Cor. xi. 12).

Rom. viii. 28.—They are ordered and ruled by God, as to their *purpose*.

Eph. i. 22.—They are governed by Christ, as Head of the Church, in their *arrangement*.

1 John ii. 20.—They are revealed to the believer, hence his *knowledge*.

Matt. xxi. 22.—They are granted in answer to *prayer*; hence the believer's *confidence* (1 John v. 14).

Mark ix. 23.—They are possible to faith; hence his *expectation*.

- 1 Thess. v. 26.—They are to be carefully proved and tested ; hence his *diligence*.
- Phil. iv. 12.—They are made sufficient for the believer's need ; hence his *contentment*.
- Eph. v. 20.—They are to be received with thankfulness ; hence his *gratitude*.
- 1 Tim. iv. 15.—“Godliness is profitable unto all things.”
- 1 Cor. iii. 21.—“All things are yours”—the believer's “untold *riches*,” having nothing, and yet possessing all things (vi. 10).
- Phil. iv. 13.—“I can do all things through Christ ;” the believer's *power*.
- Rev. xxi. 7.—“He that overcometh shall inherit all things ;” the believer's *hope*.

## AMBITION

- Hab. ii. 3.—“Behold, his soul which is lifted up (with pride and ambition) is not upright in him . . . who enlargeth his desire as hell” (the grave), &c.
- Ps. xlix. 11.—“Their inward thought is, that their houses shall continue for ever . . . and call the lands after their own names.”
- Judg. ix. 8–15.—Jotham's parable (2 Kings xiv. 9).
- Prov. xxv. 5.—“Put not forth thyself in the presence of the king” (to curry favour), “and stand not in the place of great men.”
- Jer. xlv. 5.—“Seekest thou great things for thyself ? Seek them not.”
- James iii. 1.—“Be not many masters” (teachers), as many aspired to be in the early Church (see 1 Tim. i. 7, “desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm”). An arrogant ambition is often joined with great lack of wisdom.
- 1 Pet. v. 3.—“Neither as being lords over God's heritage,” loving power and place.
- Prov. xvii. 19.—“He that exalteth his gate seeketh destruction.” The doors of Eastern houses are generally low.
- Ps. lxxv. 5, 6.—“Lift not your horn on high” (as if ambitious of high distinction), “for promotion cometh neither from the east, . . . but God is the judge.” The best correction of ambition (1 Pet. v. 5).
- Mark ix. 35.—“If any man desire to be first, the same shall be last of all, and servant of all.”
- Gen. iii. 5.—*Adam and Eve*. Ambition was a large element

in the temptation and fall of our first parents. "Ye shall be as gods."

Gen. xi. 2-4.—*Babel builders*. "Let us make us a name."

Numb. xvi. 3.—*Korah*, a Levite, was justly punished for aspiring to the priesthood, and murmuring against Moses and Aaron.

Judg. ix. 1-6.—*Abimelech*, son of Gideon, compassed the cruel murder of his seventy brethren, that he might be king. He had his desire, and ignominiously lost his life.

2 Sam. xv. 4; xviii. 18.—*Absalom*, vain and ambitious, aspired to usurp his father's throne, and by flattery "stole the heart of the men of Israel."

1 Kings i. 5.—So *Adonijah* plotted, and said, "I will be king," and Jeroboam (1 Kings xii. 26-32). See also *Athaliah*, destroying all the seed royal that her son might reign (2 Kings xi.).

2 Sam. xxiv.—*David's* self-willed persistency in numbering the people, probably arose from a boastful desire to know how large his forces were.

Isa. xxii. 16.—*Shebna*, ambitious of distinction, built himself a stately sepulchre; like Absalom who reared up a pillar to keep his name in remembrance, because he had no son (2 Sam. xviii. 18).

Esther v.—*Haman*. What could exceed the pride and vain ambition of wicked Haman?

Matt. xviii. 2; xx. 23; xxiii. 11.—The *disciples of Christ*, strange that they should be found disputing who should be the greatest so often, and at times when it seemed most inopportune, as after our Lord's transfiguration, and when He had just foretold His approaching sufferings.

Matt. xx. 21-28.—*James and John*, in like manner, sought, through their mother, to forestall the chief place of honour in Christ's kingdom.

Luke xx. 46.—The *Scribes and Pharisees* coveted after greetings in the markets and the highest rooms at feasts, &c.

2 Thess. ii. 4.—The *Man of Sin*—the very acme of profane presumption and ambition, is described as sitting in the Temple of God, and claiming to be acknowledged as God.

3 John 9.—*Diotrephes*, a leader in St. John's day, loved to have the pre-eminence.

(Of. the contrast—Humility (as Ps. cxxxi.)—self-denial.)

## ANGELS, HOLY

Job xxxviii. 7.—"Morning stars," so called probably from their dazzling brightness, or, as being associated with the

- early dawn of the world's creation. Cf. iv. 18, margin, "His angels in whom He put light."
- Job i. 8; xxxviii. 7.—"Sons of God," by creation, and as part of the family of God.
- Deut. xxxiii. 2.—*Saints*, or holy ones (Ps. lxxxix. 5-7 ?) "the holy angels" (Ps. civ. 4), "spirits," of subtle nature, swift as the lightning, mighty as the wind (Heb. i. 7, 14).
- Ps. ciii. 20.—"*Messengers*" (the word angel means messenger). Messengers of God to do His behest, and communicate His will (Luke i. 19)—standing in the presence of God as servants, ready to execute the Master's will.
- Ps. lxviii. 17.—"*Chariots of God*," symbolical of majesty and swiftness—"chariots of fire, and horses of fire" (2 Kings ii. 11; vi. 17).
- Dan. iv. 35.—"*The army of heaven*," denoting order, harmony, and power, also their vast number, "an innumerable company of angels" (Heb. xii. 22). Cf. the Divine title "the Lord of Hosts," angels, and men.
- Col. i. 16.—"Thrones, dominions, principalities and powers."
- Dan. iv. 13, 17.—"*Watchers*." Angels are called watchers, we may presume, because they are ever on the watch to do God's will; they watch over God's people committed to their charge, and watch over the evil to record their sins and execute God's judgments.
- Is. vi. 2.—"*Seraphim*," burning ones; a beautiful example, both of reverent worship and of ready service.
- Heb. i. 14.—"*Ministering spirits* sent forth to minister," not going at their own will, but as servants to do the Master's bidding, "to them which shall be heirs of salvation." Angels, without respect of rank or station, wait on the humble, poor, and wayward—a mighty angel waiting on some feeble saint! Even "the little ones" of the Shepherd's flock (Matt. xviii. 10).
- 2 Sam. xiv. 20.—"As an angel of God"—angels were held, from the earliest times, as an ideal of the most exalted wisdom, the most perfect beauty (Acts vi. 16), of judgment and discretion (2 Sam. xiv. 17; xix. 27), of exemplary obedience (Matt. vi. 11), of superhuman eloquence (1 Cor. xiii. 1).
- Gen. xxviii. 12.—*Jacob's ladder* was a symbolical picture of God's power and of Christ's mediation. The angels ascending and descending represent their agency in carrying out the purposes of God.
- Gen. xxxii. 2.—*Mahanaim*. Margin, "the two hosts or



camps"—perhaps of angels waiting on the troubled patriarch.

2 Kings vi. 15-17.—*Dothan*. One of the most interesting episodes of angelic ministration. How little we realise the unseen hosts around us—"horses of fire and chariots of fire"—until our eyes are "opened."

Col. i. 16; Eph. i. 21.—The holy angels are in subjection to Christ as Head, though not in the same relationship as the redeemed from among men.

Eph. iii. 12.—They form part of the family of God. They learn "by the Church, to adore" the manifold wisdom of God (ver. 10).

1 Pet. i. 12.—They take the deepest interest in stooping down (Greek) to search into the mysteries of redemption.

Heb. xii. 22.—We, too, the members of the redeemed Church, have even now communion with them.

1 Cor. xi. 10.—They are present in the assemblies of the saints.

Ps. xxxiv. 7.—They are employed for the defence and comfort of God's people: Acts xii. 7, Peter; Acts v. 19, Apostles.

Job iv. 18.—Pure as they are, angels are still imperfect in comparison with the Almighty.

Col. ii. 18.—Are not to be worshipped (Rev. xix. 10; xxii. 9).

*St. Luke's Gospel* is remarkable as especially the gospel of angelic ministry.

*Revelation*.—The Book of the Revelation shows the large share angels will have in the closing drama of the world's history, and the setting up of the kingdom of Christ.

Matt. xiii. 39, 41.—Reapers at the last day.

APPEARANCE—often delusive and misleading

Deut. xxxii. 32.—*The vine of Sodom* was a peculiar species of grape growing near the Dead Sea, beautiful in appearance, but bitter in taste, yielding an acrid juice like "grapes of gall." The apples of Sodom were proverbially bright and ruddy, but, when opened, were found full of useless and offensive powder. Cf. "the wild grapes" (Isa. v. 2).

Isa. xxxv. 7.—"*The parched land*." The mirage; the deceptive appearance of glimmering water, which allures the thirsty traveller in Eastern deserts, only to disappoint his expectations.

Matt. xiii. 25-38.—The *tares* in our Lord's parable, it is

said, very closely resembled the good wheat, especially in the early stage.

Mark xi. 32.—The *fig-tree*, from which our Lord expected fruit, and found “nothing but leaves,” was a type of the Jewish Church.

2 Pet. ii. 20.—“*Wells without water.*” Clouds that seem to promise rain, but are “carried of tempests;” driven away, leaving the thirsty land unrefreshed.

Matt. v. 13.—“*Salt* that has lost its savour, though it differs little in appearance from ordinary salt.

John vii. 24.—“Judge not according to appearance, but judge righteous judgment” (Luke xiii. 6).

Prov. xxxi. 30.—“Favour (natural gracefulness) is deceitful and beauty is vain (disappointing).” The serpent that beguiled Eve was not improbably exceedingly beautiful.

1 Sam. xvi. 7.—A goodly form and tall stature are no sure signs of intellectual or moral worth. Saul, Goliath, Eliab were all distinguished in outward appearance. So were the Anakims and giants of old.

Prov. xviii. 17.—The same is true in other ways. A man’s statement of his case may appear to make him right, but “hear both sides”—how his neighbour cometh and searcheth him, and we shall probably reverse our judgment.

Prov. xiv. 12; xvi. 25.—There is many a way which seems smooth and pleasant, but the end thereof are the ways of death.

Prov. xxvi. 23.—“Burning lips (professing much love) and a wicked heart (underneath) are but a potsherd (common earthenware vessel) covered with silver dross.”

Acts x. 34.—“God is no respecter of persons,” not moved by race or rank, appearance or promise.

Gen. xix. 23.—“The sun was risen on the earth,” as on any other morning, “when Lot entered into Zoar.”

Gen. xi. 7.—*Joseph* at first had every appearance of dealing with his brethren as a stern and inexorable judge; how little did they dream of the tender feeling that was yearning towards them in his heart.

1 Sam. xvi. 6.—*Samuel*. The tall stature and manly form of Eliab made him think that he must be the Lord’s anointed.

2 Sam. xv. 5, 6.—*Absalom* “stole the hearts of the men of Israel by his personal attraction and flattering words.”

Matt. xxiii.—The *Scribes and Pharisees* of our Lord’s day

represented themselves before the people as patterns of devotion; but the Lord Jesus read through their hearts.

Isa. xi. 3.—The LORD JESUS. It was a prophecy of Him abundantly fulfilled: “He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears.” “He knew what was in man” (John ii. 25).

## ARM OF THE LORD (See HAND)

1 Sam. ii. 31.—The arm is an emblem of strength and power; see the illustration, Ezek. xxx. 21, 22, 24, 25.

The arm of the Lord is great (Exod. xv. 16); holy (Ps. xcvi. 1; Isa. lii. 10); strong (Isa. lxii. 8; Jer. xxi. 5; Luke i. 51); mighty (Ps. lxxxix. 13); high (lifted up) (Acts xiii. 17); glorious (Isa. lxiii. 12); everlasting (never tiring) (Deut. xxxiii. 27); incomparable (Job xl. 9); made bare (Isa. lii. 10); lifted up (raised high in defence of His people) (Acts xiii. 17); stretched out (Exod. vi. 6; Deut. iv. 34, v. 15, vii. 19); underneath, to succour and support (Deut. xxxiii. 27).

Exod. vi. 6.—Is associated with the Lord's—

Redeeming and delivering His people, as out of Egypt (Ps. lxxvii. 15); bringing salvation when there seems no help (Isa. lix. 16, lxiii. 5); ruling with power (Isa. xl. 10); bearing up the feeble with gentleness, as a kind shepherd gathers the lambs with his arm and carries them in his bosom (Isa. xl. 11); judging righteously (Isa. li. 5); and giving strength and victory (Ps. lxxxix. 21; xcvi. 1).

Isa. li. 9.—The *Church's cry*. “Put on strength, O arm of the Lord.”

Isa. xxxiii. 2.—A daily rest. “Be Thou their arm every morning.”

Cant. viii. 6.—A loving prayer. “Set me as a seal upon thine arm” (Isa. xlix. 16).

## ARMOUR

1 Sam. xiii. 19–22.—The value of good armour was recognised by the Philistines, whose policy was to deprive the Israelites from having sword or spear, to cripple their power in the day of battle.

Ps. lxxviii. 9.—But the best armour is useless without the brave heart beneath the steel. “The children of Ephraim being armed, and carrying bows, turned themselves back in the day of battle.”

Eph. vi. 13.—The Christian's armour is complete—“the

panoply of God," appointed and supplied by God. It is offensive and defensive—from head to foot—and to be taken and worn till the warfare of life is ended and the battle is over.

Rom. xiii. 13.—Put on "the armour of light;" sincerity and purity, contrasted with "the works of darkness."

2 Cor. vi. 7.—"The armour of righteousness," the sword and the shield—on the right hand and on the left.

2 Cor. x. 4.—The Christian's armour is spiritual, "not carnal;" "mighty through God."

Judg. vii. 18.—"The sword of the Lord and of Gideon;" the Lord first.

Ps. xlv. 6-8.—The well-placed confidence of the godly man.

"I will not trust in my bow, neither shall my sword save me;" "In God we boast all day long." Brave David went forth against proud Goliath with only his five smooth stones of the brook; but with these he prevailed. One has well called the Christian's five smooth stones—prayer, faith, hope, humility, endurance.

Gen. xv. 1.—"Fear not, Abram," said the Almighty, "I am thy shield and thy exceeding great reward."

Ps. cxl. 7.—And David said, "O God the Lord, Thou hast covered my head (as with a helmet) in the day of battle."

1 Thess. v. 10.—"Putting on the breastplate of faith and love, and for an helmet the hope of salvation."

1 Kings xx. 11.—"Let not him that girdeth on his harness boast himself as he that putteth it off," the one only wise saying recorded of wicked Ahab.

Ezek. xxxix. 8-10.—A remarkable burning of the weapons of war is foretold, to last seven years after the battle of Gog.

Isa. ii. 4.—A happy time of peace is still promised, when "they shall beat their swords into ploughshares, and their spears into pruning-hooks," and the weapons of war shall be laid aside.

## ASCENSION OF CHRIST

Lev. xvi. 12-15.—Was typified by the High Priest entering the Holy of Holies on the Day of Atonement, dressed in his white linen robes, carrying with him blood to sprinkle before the mercy-seat, and sweet incense to burn whilst he appeared before the Lord.

Ps. xxiv.—By the Ark carried up with pomp and rejoicing to Mount Zion, one of the brightest days of David's life (2 Sam. vi.).

2 Kings ii.—By the *translation of Elijah* into heaven, escorted by the angels, with chariots of fire, and horses of fire.

Ps. lxxviii. 18.—Foretold most clearly by the Psalmist. St. Paul, in quoting it (Eph. iv. 8), changes the words “received gifts” to “gave gifts.” Christ received, that He might give.

Ps. xlvii. 5.—“God is gone up with a shout,” generally referred also to the carrying up of the ark, as a figure of the Ascension.

Micah ii. 13.—“The breaker is come up.” The Jews understand this of the Messiah. Many Christian writers interpret it as referring to Christ going up into heaven. (For the time, place, manner, &c., of Christ’s ascension, see “*Prospect of Sunday.*”)

John iii. 13.—“No man hath ascended into heaven,” &c. The ascension of Christ was unique. Enoch, Elijah, and others had ascended, but none as Christ did.

John vi. 61.—“What and if ye shall see the Son of man ascend up where He was before?” When Elijah was taken up into heaven, he went up to a new world: all was strange to him. The ascent of our blessed Lord was a return to “where He was before,” yea, to the home which, in one sense, He had never left (John iii. 13).

Mark xvi. 19; i. Tim. iii. 16.—“Received up into heaven,” “into glory,” means more than He ascended. The expression testifies to the full acceptance of Christ’s finished work.

Heb. i. 3.—So it is noted, “He sat down on the right hand of the majesty on high,” the place of rest and honour. Col. iii. 1 tells us that He is still there. By the fact of our Lord’s ascension, the wonderful prophecy of Ps. cx. 1 received the beginning of its fulfilment.

Heb. iv. 13.—The Lord Jesus “passed through the heavens” as the “great high priest, Jesus, the Son of God;” as the forerunner of His people (vi. 20); as their intercessor (vii. 26); as the “King of glory,” “the Lord of hosts,” the Lord “mighty in battle” (Ps. xxiv. 8). He went up to carry on His mediatorial work within the veil (Rom. viii. 33; Heb. vii. 25); to send the Holy Ghost to be the teacher and comforter of His people, and to convict the world (John xvi. 7–11); and to prepare a place in heaven for His people (John xiv. 2, 3). Christ’s incarnation was the condescension of the Divine nature; Christ’s ascension was the exaltation of the human nature.



Luke xxiv. 51.—“While He blessed them, He was parted from them.” The Lord’s last act, before He ascended, was that of blessing. As a king He went up triumphantly; as a priest He ascended graciously. Christ’s ministry began with blessing (Matt. v. 3-12), and the blessing is still unfinished (Acts iii. 26).

Acts i. 7.—“A cloud received Him out of their sight.” A cloud has two sides, earthwards and heavenwards. We can picture what took place below the Ascension cloud—the group of the disciples left behind on the mount, a little type of the Church still militant, and what lay above—the world of rest and glory into which the Saviour now ascended.

Mark xvi. 19.—“So after the Lord had spoken unto them.” It is interesting to observe how St. Mark, whose Gospel depicts Christ as the servant, closes with calling Him, after the Ascension, “the Lord,” the title of honour and authority. He is the only Evangelist who says Christ “sat on the right hand of God.”

*St. John’s Gospel.*—Though no formal account is given by St. John of the Ascension, his Gospel contains the most frequent allusions to it. There are no less than sixteen in the twenty-one chapters—i. 51; iii. 13; vi. 62; vii. 33, 34, 39; xiii. 3, 32, 33; xiv. 2, 12, 25; xvi. 5, 7, 10; xx. 17.

Luke ix. 51.—“When the time was come that He should be received up.” The Evangelist looked beyond Gethsemane and the Cross; the thought of suffering and death was passed by in the glory of Christ’s ascension.

## BAPTISM

Matt. xxviii. 19, 20.—Is the initiatory sacrament of the Christian Church (Mark xvi. 15, 16).

Matt. xxviii. 19.—Is to be administered in the name (not names) of the Father, Son, and Holy Ghost.

Gen. xvii. 10-14; Col. ii. 11.—Was foreshadowed by circumcision, and now takes its place, “the circumcision made without hands.”

1 Cor. x. 2.—Was prefigured by the passage of Israel through the Red Sea.

1 Pet. iii. 20, 21.—By the waters which bore up the ark in the days of Noah.

Acts viii. 36; x. 47.—Water is the outward and visible sign.

John iii. 3-6; Titus iii. 5.—Regeneration the inward and spiritual grace.

Acts ii. 38; xxii. 16.—Baptism is the seal of the covenant of redemption.

1 Cor. xii. 13; Gal. iii. 27.—Of profession of the faith, and of membership in the one Church.

Rom. vi. 3, 4; Col. ii. 12.—An emblem of dying and living with Christ; being made like unto Christ in His death, burial, and resurrection.

Heb. vi. 1, 2.—One of the first principles of the Gospel.

Heb. x. 22.—“Having our bodies washed with pure water,” is joined to the heart “sprinkled from an evil conscience” (Eph. v. 26; Acts xxii. 16).

Eph. iv. 5.—“One baptism.”

1 Pet. iii. 21.—“Even baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God.”

2 Sam. xii. 18.—David’s child dying on the seventh day, before it would be circumcised, has often been referred to as an indication of the Divine displeasure.

Acts. viii., ix., x.—In these three chapters, it has been remarked, we have the record of three baptisms—the Ethiopian eunuch, Saul of Tarsus, and Cornelius, representing the three great races of Ham, Shem, and Japhet. The baptismal font is a common point of union.

## BEAUTY—NATURAL

Gen. xxxvii. 6.—*Joseph* “was a goodly person and well favoured,” like his mother *Rachel* (xxiii. 17).

Acts vii. 20.—*Moses*, even as an infant, was “exceeding fair” (margin, “fair to God”), “a proper child” (Heb. xi. 23), from the French *propre*, “comely.” No doubt his exceeding beauty was one thing that attracted Pharaoh’s daughter.

1 Sam. xvi. 12.—*David*, as a young man, was ruddy (*i.e.*, of the colour of health and vigour), “and withal of a beautiful countenance and goodly to look to”—margin, “fair of eyes.”

2 Sam. i. 19.—“The beauty of Israel.” Evidently *Jonathan* was beautiful in person as well as in character.

2 Sam. xiv. 25, 26; xviii. 9.—*Absalom* was esteemed as the most beautiful man of his time in all Israel.

Gen. xii. 11.—*Sarah*, even when far advanced in life, was yet “very fair.”

Gen. xxi. 16.—*Rebekah* was “very fair to look upon”—margin, “good of countenance.”

Gen. xxix. 17.—*Rachel* was “beautiful and well favoured.”

Job xlii. 15.—The *daughters of Job* were the fairest of all the women of the land.

Esther i. 11.—*Vashti* was a woman of great beauty. (It is noteworthy that nearly all the descriptions of personal appearance in Scripture are in the early part of the Old Testament. There is nothing of the kind in the New Testament. We have no idea given of the face and form of our blessed Lord, or of any of the Apostles.)

Prov. xxxi. 20.—Great beauty, though in itself a good gift of God, has frequently been the occasion of temptation and trouble.

Gen. vi. 2.—Lusting after the beauty of the *daughters of men* led “the sons of God” into temptation before the Flood.

Gen. xii. 11; xx. 2–11.—*Sarah’s* beauty led Abram to a sinful distrust and equivocation, and that twice.

Gen. xxvi. 7.—*Rebekah’s* beauty was Isaac’s snare.

Gen. xxxix. 7.—*Joseph’s* beauty excited the passion of Potiphar’s wife, and led to his subsequent sufferings and imprisonment.

2 Sam. xi. 2.—The great beauty of *Bathsheba* prompted David’s lust.

2 Sam. xiii. 1.—So with Tamar and Amnon.

2 Sam. xiv. 2–25.—The beauty of *Absalom* made him proud and vain.

Esther i. 11, 12.—*Vashti’s* beauty was the cause of her husband’s shameful treatment; yet when she refused his command, her beauty did not protect her from his anger.

Matt. xiv. 6, 7.—The *daughter of Herodias*, dancing before Herod, so pleased him that he was ensnared into his sinful oath.

BEAUTY—SPIRITUAL, is represented by many figures—

*Beautiful trees and flowers.*—The palm, the cedar, the myrtle, the olive, the citron, &c., the fair flowers of the field—which in the East are exquisitely bright and beautiful—the rose, lily, &c.

*Beautiful raiment.*—The splendid robes of the bride and bridegroom, the robes of royalty, Aaron’s garments “for glory and beauty.”

*Beautiful objects.*—Precious stones, gems, jewels, the sun, moon, stars, &c.

*Beautiful cities.*—Zion, “beautiful for situation, the joy of the whole earth,” “the perfection of beauty;” Tirzah, renowned for its comeliness; Saphir, &c.

- Ps. xxvii. 4.—“The *beauty of the Lord*.” “One thing have I desired,” &c.
- Isa. iv. 2.—“The *Branch of the Lord* (the Messiah) beautiful and glorious.”
- Ps. xc. 17.—“Let the beauty of the Lord our God be upon us,” be reflected in the saints and manifested to and by them. Cf. Moses, when his face shone, and Stephen.
- Ps. xlv. 13.—The beauty of the Church, “all glorious within,” the object of the King’s desire.
- Cant. vi. 10.—“Fair as the moon, clear as the sun, and terrible as an army with banners.”
- Cant. i. 15 ; iv. 1 ; vii. 6.—The commendation of the bride’s beauty occurs again and again in this song of love, with the most glowing description. “Thou art all fair,” “there is no spot in thee.” So the bridegroom rejoices in the beauty of the bride, and the bride delights to talk of the beauty of the bridegroom.
- Ezek. xvi. 8-13.—The Lord graciously engaged to put comeliness upon Israel, and to deck her with beauty.
- Isa. lxii. 3.—She shall be a crown of glory in the hand of the Lord, and a royal diadem, even like her Lord (xxviii. 5).
- Isa. lxi. 3.—The Lord will appoint unto His people “beauty for ashes”—the head crowned with beauty that has been covered with signs of mourning.
- Isa. lii. 1.—“Put on thy beautiful garments O Jerusalem,” the robe of righteousness and the garments of salvation (lxi. 10)
- Ps. cxlix. 4.—“He will beautify the meek (the lowly) with salvation.”
- Ps. cx. 3.—The ingathering of the Church will be “in the beauties (plural, for excellence) of holiness,” as the gentle dew “in the womb of the morning.”
- Ps. lxxii. 16.—“They of the city shall flourish like grass of the earth,” like the beautiful wild flowers of the field, which in Palestine are of surpassing brilliance.
- Jer. xiii. 20.—“Thy beautiful flock.”
- Mal. iii. 17.—“My jewels” (Isa. lxi. 10).
- Zech. xi. 7.—The staff—“Beauty.”
- Ps. xcvi. 6.—The beauty of the sanctuary, “strength and beauty,” the presence of the Lord, and the great splendour all around, inspiring the devout worshipper with power and strength.
- Ps. xxix. 2 ; xevi. 6 ; 1 Chron. xvi. 29 ; 2 Chron. xx. 21.—“O worship the Lord in the beauty of holiness,” or in holy

- apparel, becoming the sacred service, or in His holy sanctuary.
- Eccles. viii. 1.—“A man’s wisdom maketh his face to shine.”
- Rom. xii. 2.—“Be ye transformed”—transfigured—the word used of our Lord’s transfiguration (Matt. xvii. 2). See 2 Cor. iii. 18.
- Tit. ii. 10.—“That they may adorn (cast lustre on) the doctrine of God, our Saviour, in all things,” spoken of Christian servants—the humble and lowly may exemplify the attractiveness of the Christian life (1 Pet. ii. 12).
- 1 Pet. iii. 1.—*Wives*.—The chief ornament commended in a Christian wife, before God and man, is “the ornament of a meek and quiet spirit”—modest apparel and chaste conversation.

### BLESSING OF THE LORD

- Gen. xii. 2 ; xxii. 17, 18—God’s blessing to *Abraham*. “I will bless thee, and thou shalt be a blessing.” “In blessing, I will bless thee” (the Heb. for “I will abundantly bless thee”).
- Prov. x. 22.—“The blessing of the Lord it maketh rich, and He addeth no sorrow with it.”
- Prov. xxviii. 20.—“A faithful man shall abound with blessings.”
- Num. vi. 22-27.—It was a part of *Aaron’s* office, as priest, to bless the people with the threefold benediction in the One Great Name.
- Deut. xxvii. 12.—*Mount Gerizim* was appointed to be the mountain from which blessings were to be pronounced upon Israel. The words of chap. xxviii. 2 may well be noted: “All these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.” Cf. Zech. i. 6, margin.
- Lev. xxv. 20-22.—The *Sabbatic Year*. The promise attached to this ordinance may serve as one of many examples how God will “command” His blessing on them that honour Him. Cf. the manna (Exod. xvi. 29); the due observance of the yearly feasts (Exod. xxxiv. 24), &c.
- Ps. i. 1.—“Oh, the blessedness of the man”—so the word may well be rendered which introduces the Psalter—it occurs about twenty times in the Psalms.
- Ps. xxi. 3.—“Thou preventest him with the blessings of goodness,” “surprisest him with blessings even exceeding his request” (2 Sam. vii. 18. 19).
- Ps. lxxxiv. 6.—“Who going through the valley of Baca,



make it a well"—the early rain covereth it with blessings—a figure of the verdure and sweet fruit often found in the valley of humiliation.

Ps. lxxii. 17.—The reign of Christ must be one of universal blessing. "Men shall be blessed in Him," or "bless themselves in Him"—"know and rejoice in their blessedness" (Jer. iv. 2).

Eph. i. 3.—"Blessed be the God . . . who hath blessed us with all spiritual blessings."

James i. 17.—"Every good gift and every perfect gift is from above." Two different Greek words are used here, which some distinguish by referring the first to temporal blessings, the other to spiritual.

Matt. v. 3-14.—Observe how, in our Lord's beatitudes, the promises are in correspondence with the characters: the "poor in spirit" receive a kingdom, the mourners shall be comforted, the hungry filled, &c.

2 Sam. vi. 11.—God's blessings are never lost. If they will not receive them to whom they were first sent, they will be passed on to others. David for a time lost the honour of carrying the ark up to Mount Zion, and the blessing he would have received was passed on to Obed-edom. So in the parable of the talents (Matt. xxv. 28), and the Samaritans (Luke ix. 56).

*Psalms*.—The twenty beatitudes of the Psalms—i. 1; ii. 12; xxxii. 1, 2; xxxiii. 12; xxxiv. 8; xl. 4; xli. 1; lxxv. 4; lxxxiv. 4, 5, 12; lxxxix. 15; xciv. 12; cvi. 3; cxii. 1; cxviii. 26; cxix. 1, 2; cxxviii. 1.

*Revelation*.—Seven beatitudes—i. 3; xiv. 13; xvi. 15; xix. 9; xx. 6; xxii. 7, 14.

Gen. xxxii. 26.—*Jacob* received a rich blessing when he clung to the mysterious wrestler. His cry met with a swift response—"I will not let thee go except Thou bless me;" "and He blessed him there."

Gen. xxxix. 2, 3, 23, 24.—*Joseph*. Four times, it is said, "The Lord was with Joseph." No wonder that he prospered.

2 Sam. vi. 11.—The Lord blessed *Obed-edom* and his household, when he received the ark.

2 Sam. vii. 20.—*David's* prayer is emphatically marked (1 Chron. xvii. 26, 27) as the prayer of strong faith. "For thou blessest, O Lord, and it shall be blessed for ever."

2 Chron. xx. 26.—The *valley of Berachah* (margin, "blessing"), *Jehoshaphat's* wonderful victory. Before the battle, they sang and praised the Lord; and after the victory, they

were three days gathering the spoil; and on the fourth day they gave especial thanks and blessed the Lord.

Luke i. 42, 46, 68.—Three songs of praise. See *Praise*.

The LORD JESUS.—His ministry was pre-eminently one of blessing. It began with the Beatitudes in the Sermon on the Mount (Matt. v. 1-12). He blessed the little children when they were brought to Him to touch (Mark x. 16). He added that striking saying to the signs He gave John the Baptist (Matt. xi. 3)—“Blessed is he whosoever shall not be offended in Me.” See also His words—Matt. xvi. 17, xxiv. 46; Luke xii. 37, xiv. 14. He blessed the disciples after the Resurrection (Luke xxiv. 50), and “while He blessed them,” as His last act, “He was parted from them, and taken up from them into heaven.”

### BLINDNESS, MORAL AND SPIRITUAL

Isa. xliii. 8.—“The blind people that have eyes” (Jer. v. 21; Ezek. xii. 2). Each of the great prophets—Isaiah, Jeremiah, and Ezekiel—charges Israel with the same reproach of spiritual and wilful blindness.

Isa. xlii. 20.—“Seeing many things, but thou observest not” (Mark viii. 17, 18).

Exod. xxiii. 8.—“A gift blindeth the wise.” Blindness may be moral as truly as physical (2 Cor. iii. 14).

1 Cor. ii. 14.—Spiritual blindness is the characteristic and deprivation of the natural man.

John i. 5.—From no fault of want of light. The sun shines in its meridian splendour, but the blind man cannot see it (iii. 19).

2 Cor. iii. 14.—The thick veil of ignorance and unbelief prevents the truth from being clearly discerned; so it is with the Jews in reading the Scriptures.

Matt. xiii. 15.—Blindness may be wilful. “They have closed their eyes.”

2 Cor. iv. 4.—The work of Satan. “The god of this world hath blinded the minds of them which believe not.”

Isa. vi. 9, 10.—Sometimes it is judicial. It is a solemn thought how frequently this passage is quoted in the New Testament (Matt. xiii. 14, 15; John xii. 40; Acts xxviii. 26; Rom. xi. 8).

2 Pet. i. 9.—“Blind, and cannot see afar off.”

Eph. iv. 18.—“The blindness of the heart,” dulness in the understanding, and perversion of the affections.

John ix. 39.—“Are we blind also?” The Pharisees were blind, but, like so many, would not acknowledge it:

- one of the chief aggravations of spiritual blindness (Rev. iii. 19).
- Matt. xxiii. 16, 17, 19-26.—“Blind guides.” Especially sad : “If the blind lead the blind,” &c. (Isa. lvi. 10).
- Matt. vi. 22, 23.—The eye is to the body what conscience is to the mind. “If the eye be evil, the whole body shall be full of darkness.” If conscience be perverted and darkened, what can the character be?
- Numb. xvi. 13.—“Wilt thou put out the eyes of these men?” as we say, “throw dust in their eyes,” to deceive them.
- Isa. xlii. 7.—It is Christ’s office to give sight to the blind (Luke iv. 18). It is remarkable that no prophet of the Old Testament, and no Apostle of the New, had the commission to restore sight, nor was it included in the charge given to the seventy (Luke x. 3-10).
- It is also noteworthy that of all our Lord’s miracles, the recovery of sight was the most frequent, and His gentle and gracious manner is especially noted—“Thou touched their eyes;” “He led the blind man out of the town;” He cured one blind from his birth, &c.
- Rev. iii. 19.—“Anoint thine eyes with eye-salve, that thou mayest see.” Doubtless the work of the Holy Spirit is here referred to. (See Scrip. Illus.)

## BLOOD OF CHRIST

- 1 Pet. i. 19.—Is “precious,” for our—
- Col. i. 14.—*Redemption* (Acts xx. 28; 1 Pet. i. 18; Rev. v. 8).
- Eph. i. 7.—*Pardon* (Matt. xxvi. 28; Heb. ix. 22).
- Rom. v. 9.—*Justification*.
- Heb. xiii. 12.—*Sanctification* (x. 14).
- 1 John i. 7.—*Purification* and cleansing.
- Col. i. 20.—*Peace*.
- Eph. ii. 13.—*Nearness* to God, with holy boldness (Heb. x. 19).
- Rev. xii. 9.—*Victory*.
- Heb. ix. 14, 15.—*Eternal inheritance*.
- Exod. xii. 13.—*Illustrated* by the blood of the paschal lamb;
- Lev. xvii. 11.—And by the blood shed in the many sacrifices.
- 1 Cor. x. 16.—*Symbolised* by the wine in the Lord’s Supper.
- 1 John v. 8.—One of God’s witnesses on earth.
- Heb. x. 29.—If rejected, brings the most terrible and righteous judgment on the guilty and unbelieving.

Heb. xii. 24.—If rightly believed in, has a mighty prevalency, speaking of justice vindicated, of law honoured, and righteousness displayed.

Rev. v. 9 ; vii. 14.—Will be the blessed theme of the adoration of the redeemed in glory.

## BOASTING

Prov. xx. 6.—Self-praise. “Most men will proclaim every one his own goodness.”

Rom. i. 20.—One of the marks of the wicked ; allied to pride.

2 Tim. iii. 2.—Of men in the last days.

Ps. x. 3.—The wicked man boasteth of gaining his heart's desire, but only sings a hymn of praise to his own lust.

Ps. xlix. 6.—Some boast of the multitude of their riches.

Prov. xxvii. 1.—Some of what they will accomplish on the morrow.

2 Pet. ii. 18, 19.—Some of a false liberty, speaking “great swelling words of vanity.”

Prov. xxv. 14.—Some of “a false gift,” promising a gift which is never given, like clouds and wind promising rain and not giving it. Cf. Zedekiah pretending to the gift of prophecy, and promising success to Ahab (1 Kings xxii. 11).

1 Cor. xiii. 4.—True charity is free from vain boasting, and “vaunteth not itself, is not puffed up” (iv. 7).

2 Cor. x. 18.—“Not he that commendeth himself is approved, but whom the Lord commendeth.”

Prov. xxvii. 2.—“Let another man praise thee, and not thine own mouth.” Cf. the centurion's humble estimate of his own unworthiness, and our Lord's commendation of him (Matt. viii. 8, 10) ; and John the Baptist (Matt. iii. 11 ; xi. 11 ; John iii. 29, 30 ; v. 35).

Exod. xv. 9.—*Pharaoh* and his proud boast, “I will pursue ; I will overtake ; I will divide the spoil.”

1 Sam. xvii. 44.—*Goliath*, a vain braggart, justly humbled. How beautiful was the meek reply of David.

1 Kings xx. 10, 11.—*Benhadad* insolently taunted Israel ; the only wise thing that Ahab is recorded to have said was a befitting answer.

2 Kings x. 16.—*Jehu*. “Come, see my zeal for the Lord.” Jehu was really seeking to carry out his own policy.

Esther v. 11, 12.—*Haman* made great boasting before his friends of his riches and honours, and of having been bidden to the banquet of wine ; but “the triumphing of the wicked is short” (Job xx. 5).

Isa. ix. 10, 11.—*Ephraim and Samaria* are reproved for the pride and stoutness of their hearts, saying, "The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars."

Isa. xlvii. 7.—*Babylon*. "I shall be a lady for ever. . . . I shall not sit as a widow, neither shall I know the loss of children."

Ezek. xxviii. 2.—*The prince of Tyrus*. "I am a god, and I sit in the seat of God."

Ezek. xxix. 3.—*Pharaoh*. The great dragon, which hath said, "My river is mine own, and I have made it for myself."

Dan. iii. 15.—*Nebuchadnezzar*. "Who is that God that can deliver out of my hand?" He himself gave the answer, verse 28.

Dan. iv. 30, 31.—*Nebuchadnezzar*, as he walked in his palace. "Is not this great Babylon, that I have built. . . . While the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar . . . the kingdom is departed from thee."

Matt. xix. 27.—*Peter's* boast of service.

Matt. xxvi. 35.—His boast of adherence.

John viii. 33, 39.—The Jews of our Lord's day. "We have Abraham to our father" (Matt. iii. 9).

Acts v. 36.—*Theudas*.

Acts viii. 9.—*Simon Magus*.

1 and 2 Cor.—It is noteworthy that of all St. Paul's Epistles the word for boasting occurs most frequently in 1 and 2 Corinthians.

Rev. iii. 17.—The self-righteous LAODICEANS.

## BODY, THE

(See BEAUTY, FLESH, RESURRECTION).

Job x. 8-12.—A wonderful description of the formation of the human body, from the embryo in the womb to the full development of the mature frame. The marginal reading of verse 8 gives a beautiful thought, "Thine hands took pains about me."

Job iv. 19; xiii. 13.—Man's body is *humble* in its origin. "Them which dwell in houses of clay" (xiii. 12), "whose foundation is in the dust" (Gen. ii. 19), "which are crushed before (or like) the moth."

Ps. cxxxix. 13-16.—*Beautiful* in its texture, like a cunningly embroidered garment, interwoven with threads



- of divers colours, wrought as with a needle, and every member noted in the book of God's foreordering counsel.
- 2 Cor. v. 1.—*Frail* in its *tenure*, as a light tent easily overthrown, or quickly taken down, "the earthly house of this tabernacle."
- 2 Cor. iv. 7.—*Honourable* in its *capability*. The "earthen vessels" of the ancients were often beautifully formed and elegantly painted, and were designed to hold sweet perfume or costly liquor.
- 1 Cor. xv. 53.—*Mortal* in its *duration*, doomed to death by reason of sin (Rom. viii. 10). The "outer man" that is daily wearing away (2 Cor. iv. 16). "This mortal."
- Isa. xl. 6-8; 1 Pet. i. 24.—As the grass and fair flowers in Nature's garden, flourishing but a little time, till the grass withereth and the flower fadeth.
- Eccles. xii. 3-7.—The ruined palace, the decay of old age. Yet—
- 1 Cor. vi. 15.—The bodies of God's saints are invested with dignity as the members of Christ.
- 1 Cor. iii. 16; vi. 19.—The temples of the Holy Ghost.
- Rom. viii. 23.—Redeemed, no less than the soul.
- 1 Cor. xv. 42-44.—Destined to share in the resurrection to eternal bliss.
- Phil. iii. 21.—They will be made like the body of the Lord Jesus in His glory.
- Lev. xiii.—The *leper*. While representing sin generally, leprosy exhibited very strikingly its dire effects upon the body.
- Numb. vi.—The *Nazarite*, as the reverse picture, represented the mortification and consecration of the body.
- Matt. xxvi. 22.—"The spirit indeed is willing, but the flesh is weak." The body is often a sad hindrance to devotion.
- Dan. vii. 28; viii. 27; x. 8-17.—The case of Daniel shows how unable the body of man is, as at present constituted, to enter into direct communion with the supernatural. Cf. St. Paul (2 Cor. xii. 1-4) and St. John (Rev. i. 17).
- Ps. ciii. 14.—"He knoweth our frame." What a comfort in nature's weakness.
- Ps. cxix. 73.—"Thy hands have made me and fashioned me."
- 2 Cor. xii. 7.—There was given me a thorn in the flesh." God often speaks to His people for discipline, through the body. Such trials are His gifts.
- Rom. vi. 12, 13.—The body should be carefully *guarded* and

- disciplined*, that it be not the instrument of sin, but rather employed, every member, in the service of God.
- Col. iii. 5.—It should be *mortified* and *trained*, as it was by the runners and wrestlers in the ancient games—only with a higher and nobler motive (1 Cor. ix. 27; Matt. v. 19–30, xviii. 8, 9).
- Exod. xxix. 4; Heb. x. 22.—It should be *sanctified* and kept pure (Ps. xxvi. 6).
- Rom. xii. 1.—It should be *consecrated*, offered to God as “a living sacrifice.” This was very strikingly illustrated at the cleansing of the leper, and the anointing of Aaron’s sons (Lev. xiv. 14–17).
- Exod. xxix. 20.—Where the priest was to take of the blood of the offering, and the anointing oil, and put it upon the right ear, the right hand, and the right foot, representing the whole body.
- Matt. vi. 15.—Believers should not be too anxious in caring for the body.
- Heb. xiii. 8.—They should learn sympathy with the weak and suffering, as being themselves “also in the body.”
- Gal. vi. 17.—St. Paul glorified in bearing in his body “the marks of the Lord Jesus,” like a veteran soldier glorying in the honourable scars received in fighting for his country.
- Rom. viii. 23.—The grand sustaining hope—“Waiting for the adoption, the (complete) redemption of our body.”

## BODY OF CHRIST—THE CHURCH

- Eph. i. 20–23.—A title first given to the Church after Christ’s exaltation into heaven. Pre-eminently a title denoting living union. A disciple sits at the teacher’s feet; a servant watches his master’s eye; the Church of Christ belongs to Him, as His mystical body united to Himself.
- Rom. xii. 5; 1 Cor. x. 17, xii. 12–27; Eph. iv. 4, 12, 16.—The Church of Christ is one, yet composed of many members, like the one loaf, divisible and yet one.
- 1 Cor. xii. 27.—Christ’s sympathy with His Church, and the Church’s dependence on Christ. The several members may have different offices, yet all are joined together and compacted, built up as one body in Him.
- Eph. ii. 16.—Jew and Gentile; those who are far off and those who are near.
- 1 Cor. xii. 12.—“So also is Christ.” The Church is called by Christ’s name, because it is His body. “The fulness of Him that filleth all in all” (Eph. i. 23).

Col. i. 18.—Christ is the Head of the Church.

Eph. v. 23.—Christ is the Saviour of the body.

Eph. v. 29.—It is a law of nature that “no man ever yet hated his own flesh (body), but nourisheth and cherisheth it;” even so does the Lord love and cherish His Church.

## BONDAGE, SPIRITUAL

Acts xv. 10; Gal. ii. 4, iv. 3-9, v. 1.—To the *Law*. “A grievous yoke,” of “weak and beggarly elements,” “hard and galling,” a “yoke of bondage,” contrasted with the liberty of the Gospel. Foreshadowed by Hagar, the bond-woman, and her children (Gal. iv. 16).

2 Tim. ii. 26.—To *Satan* and his cruel tyranny.

Rom. vii. 23.—To *sin* and its corruption. “Servants (slaves) of corruption” (2 Pet. ii. 19). How little sinners realise the hard master to whom they bind themselves.

Acts viii. 23.—“In the gall of bitterness and the bond of iniquity.” See Isa. v. 18.

Rom. vii. 14.—“*Sold* under sin,” like Ahab, who “sold himself to do evil” (1 Kings xxi. 25), or Israel (2 Kings xvii. 17; Isa. l. 1).

Rom. viii. 15.—“The spirit of bondage” leading to fear, contrasted with the spirit of adoption.

Heb. ii. 15, 16.—The lifelong fear of death.

Rom. vi. 11-23.—The degrading tyranny of sin. Alas! how it drags men to uncleanness and to iniquity, unto still further iniquity, bringing forth the bitter fruits of shame and fear, and ultimately death.

John viii. 34.—“Whosoever committeth sin (wilfully and habitually) is the servant (slave) of sin.” Sin—very generally some particular sin, as drunkenness (Isa. xxviii. 1).

Titus iii. 3.—“Serving divers lusts and pleasures.” No drudgery is so exacting and pitiless as the drudgery of sin.

Jer. ix. 8.—“They weary themselves to commit iniquity” (Isa. lvii. 10; Hab. ii. 13).

Prov. v. 22.—“His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sin.”

Exod. vi. 9.—Hard bondage, if long continued, has a numbing power to paralyse the will and deaden all care for better things.

Rom. viii. 2.—The law of sin and death.

Exod. i. 14; Deut. iv. 20.—The oppression of Israel in Egypt in “the iron furnace,” “the house of bondage”

(an expression used by Moses eleven times), is constantly referred to in Scripture as an illustration of spiritual bondage.

2 Chron. xxxvi. 21.—So is the Captivity of seventy years in Babylon.

Ezra ii. 64.—It is striking to remember, that only a small portion of the exiles in Babylon cared to return to their own land, when they had the opportunity. They had settled down in their foreign homes, and the love of ease overcame all patriotic feeling.

Isa. lxi. 1, 2.—The sad condition of a captive in an Eastern prison, bound and blinded Samson-like, presents another figure.

Rom. vii. 23.—Captives taken in war.

Gal. v. 1.—Even Christians are in danger of coming again under the bondage of a legal spirit. See 2 Pet. ii. 20.

## BOOKS OF GOD'S KEEPING

Ps. cxxxix. 16.—The *book of God's foreknowledge of man's life*. "My members" is not in the Hebrew. This and the next words may be well translated, "In Thy book all the days of a man's life are sketched out, long before they become realities."

Mal. iii. 16.—"A *book of remembrance*, written before Him for them that feared the Lord, and that thought upon His name."

Phil. iv. 3.—"The *book of life*." Cf. Rev. iii. 5, xvii. 8, xx. 12, 15, xxi. 27; Ps. lxxxvii. 6, alluding to the custom in ancient states of keeping a register of the citizens (Dan. xii. 1; cf. Neh. vii. 5; Ezek. xiii. 9). "The Lamb's book of life" (Rev. xxi. 27; xiii. 8); "written in the book of life." Cf. Exod. xxxii. 32.

Deut. xxx. 10, xxxi. 26; Gal. iii. 10; Josh. i. 8.—The *book of the law*.

Ps. lvi. 8.—The tears of God's saints, as well as their wanderings, are they not noted in God's book?

Luke x. 20.—Grace is better than gifts—"a name written in heaven" is better than power even to cast out devils.

## BRANCH, CHRIST THE

Isa. iv. 2; Jer. xxiii. 5, xxxiii. 15; Zech. iii. 5, vi. 12.—One of the titles of our Lord, "The Branch of Jehovah," or "The Branch." The word signifies a tender branch growing from the stem of a tree. It is marked in Isa. iv. 2 as being a fruit-bearing branch, "the fruit of the

earth shall be excellent and comely." See Isa. xxvii. 6 ; Jer. xxxiii. 15.

Isa. xi. 1.—There shall come forth a "Branch out of his roots," not the word above (iv. 2), but one meaning a shoot growing from the stalk or stump left in the ground, after a tree has been cut down. The humiliation of the Messiah is foretold ; and to make it more striking, it is not the lineage of the kingly David, but of Jesse, the humble citizen of Bethlehem, which was to fall into decay before the new plant sprung up from the roots. See Isa. liii. 2.

Jer. xxiii. 5.—A righteous Branch, or "Branch of righteousness."

Zech. iii. 8.—"Behold, I will bring forth my servant the Branch."

Zech. vi. 12.—"The man whose name is the Branch, and he shall grow up out of His place" (margin, "branch up from under him," probably meaning, by His own power). His power shall be a growing power.

Luke i. 78.—"Whereby the dayspring from on high hath visited us." Margin, sunrising or branch.

Rev. xxii. 16.—"I am the root and offspring of David."

Matt. ii. 23.—"He shall be called a Nazarene." The town which in Greek was called Nazareth, old Jewish writers call Natzri, which means "branch ;" perhaps on account of its being young, small, and lightly esteemed. If this be true, it indicates a special reason for our Saviour being called a Nazarene, or Jesus of Nazareth. He was the Branch, beautiful and glorious, though lightly regarded by the world.

## BREAD

Gen. iii. 19.—The natural food of man, "the staff of life" (Isa. iii. 1) ; "bread to strengthen man's heart" (Ps. civ. 15).

Gen. xlvii. 19.—Men can live without luxuries, but not without bread. The Egyptians, in the seven years of the famine, were glad to sell their cattle, their lands, yea, themselves for corn. See 1 Sam. ii. 5, 36.

Exod. xxiii. 25.—Bread and water are joined together to represent the necessary support of life.

Gen. xiv. 13.—Bread and wine the richer comforts.

Ps. lxxxi. 16.—Bread and honey—the sweets and dainties.

Isa. xxxiii. 16.—"Bread shall be given him, and his waters shall be sure : " God's promise to the just.



Matt. vi.—“Give us this day our daily bread”—the prayer of dependence (“*Give us*”), of fellowship (“*Give us*”), of moderation (“our daily bread”), of living without undue care for the future (“*this day*,” or “*day by day*”).

Gen. xli. 45.—*Zaphnath-paaneah*—the Egyptian name given to Joseph; probably derived from the Coptic, meaning the supporter of life, because he stored up the corn in the time of famine.

Exod. xvi.—*Manna*—the bread from heaven miraculously given to Israel in the wilderness for forty years. It was a marvellous proof of the goodness, the power, and faithfulness of God, to feed so many for so long. Yet with the most base ingratitude, the children of Israel grew weary of it, and murmured, speaking of it with contempt: “There is nothing but this manna before our eyes” (Numb. xi. 6); and again, at another time, “Our soul loatheth this light (unsubstantial) bread” (xxi. 5).

Exod. xxv. 23–31.—The *shewbread*—bread of faces or presence, the “continual bread” (Numb. iv. 7). “Hallowed bread” (1 Sam. xxi. 4–6); the twelve loaves placed before the Lord representing Christ the Bread of Life.

John vi.—Our blessed Lord applied the figure of bread to Himself, and no figure could be fitter, bread being the most common and necessary support of life. The offerings laid upon the altar in the Tabernacle were called repeatedly “the bread of your God” (Lev. xxi. 6, 8, 17, 21, 22; xxii. 25). Christ said, “I am the true Bread” (ver. 32); “the Bread of God which cometh down from heaven, and giveth life unto the world” (ver. 33); “I am the living (life-giving) Bread” (ver. 51); “I am that bread of life” (ver. 48).

The Lord Jesus was born at Bethlehem (“the house of bread”).

At the Last Supper He blessed the bread at the table, and brake it, and gave it to His disciples as a symbolic representation of His body given for them. See 1 Cor. xi. 26.

1 Cor. x. 17.—The unity of the many members of the Church of Christ is represented by the one loaf of which all partake at the Sacrament of the Lord’s Supper.

## BRETHREN

In the Old Testament, the expression denotes more commonly the link of a common nature, or natural and social affinity (Deut. xxiii. 7, 19). In the New Testament,

generally a spiritual bond, and fellow-membership in Christ's body (Col. i. 2 ; 1 John iii. 14-16). See Matt. xii. 49, 50. Gen. xiii. 8.—It was Abram's plea, "Let there be no strife . . . for we be brethren" (Acts vii. 26).

Numb. xvi. 10.—"All thy brethren, the sons of Levi." The Levites were rather the servants of the congregation, yet they were none the less their brethren.

1 Chron. xxviii. 2.—"Hear me, my brethren, and my people." David was the only king who called the people "my brethren," a mark alike of his humility and of his good feeling.

Prov. xvii. 17.—"A brother is born for adversity:" Exemplified in Joseph, whose love for his brethren was unaltered by vicissitudes, unabated by unkindness. See 2 Sam. i. 26.

Ps. cxxxiii. 1.—How good and pleasant is unity amongst brethren, like the precious ointment that ran down upon the beard, and "as the dew of Hermon that descended upon the mountains of Zion."

Zech. xi. 14.—The brotherhood between Judah and Israel. "The brotherly covenant" (Amos i. 9).

Numb. xx. 14.—"Thy brother Israel." Edom refused to acknowledge the natural link.

Matt. xii. 49, 50.—Christ regards spiritual brotherhood as higher than natural. "Whosoever shall do the will of My Father which is in heaven, the same is my brother, and sister, and mother."

Matt. xxviii. 10.—"Go tell My brethren." It was the first title given by our Lord to the disciples after the Resurrection.

Heb. xiii. 1.—"Let brotherly love continue." The obligations of Christian brotherhood are many: as brethren in Christ, Christians are called to love one another" (1 Pet. ii. 17, iii. 8 ; Rom. xii. 10); to bear one another's burdens (Gal. vi. 2 ; 2 Thess. iii. 13-16); to confess their faults one to another (James v. 16); to deal wisely and faithfully with one who has dealt wrongly with them (Matt. xviii. 15-18 ; Gal. vi. 1).

Matt. vi. 9.—"Our Father." The Lord's Prayer teaches the Fatherhood of God and the brotherhood of man.

Rom. xvi. 23.—"Quartus a brother:" a good man, of whom we know nothing but the name. But it was enough, in St. Paul's estimation, to write of him as "a brother."

James i. 9.—"The brother of low degree," humble, but no less a brother.

1 Cor. viii. 11.—“The weak brother for whom Christ died.”

2 Thess. iii. 15.—“Admonish him as a brother.”

1 Cor. viii. 12.—“But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.”

An injury done to any member of the body is felt immediately by the head.

Gal. ii. 4.—“False brethren unawares brought in”—therefore the more dangerous, coming in the guise and with the profession of being “brethren” (2 Cor. xi. 26).

*St. James's* Epistle, though consisting only of five chapters, contains no less than sixteen references to Christian brotherhood—“a brother,” “brethren,” “my beloved brethren.”

In the *Acts* and *Epistles* the word “brethren” occurs about a hundred times, the word “brother” about thirty-three, and “sister” six.

In *St. John's*, the Apostle of love, there are many references. Gen. xlv. 4.—“I am Joseph, your brother.” What a startling revelation this must have been to his terrified brethren!

Judg. viii. 19.—*Gideon* showed a brotherly feeling for the men who were slain by Zebah and Zalmunna. “They were my brethren, even the sons of my mother; as the Lord liveth, if ye had saved them alive, I would not slay you.”

Acts ix. 17.—*Ananias* at once welcomed Saul of Tarsus when he saw the wolf was changed into a lamb: “Brother Saul.”

Heb. ii. 17.—The LORD JESUS. How wonderful was His condescension in being made like unto His brethren, to qualify Him for His office as a “merciful and faithful High Priest” (cf. ver. 12). See His tender sympathy (iv. 14, 15); His willingness to acknowledge them as brethren (ii. 11, 12).

Rom. viii. 29.—It is the Divine design that those whom God has called “should be conformed to the image of the Son, that He might be the first-born among many brethren.”

## BURDEN

A figure designed to set forth the heavy weight of sin (Ps. xxxviii. 4), of care and sorrow (Ps. lv. 22), of trial and labour (Matt. xx. 12); the yoke of legal observances (Acts xv. 28; Matt. xxiii. 4); infirmity and weakness of the flesh (2 Cor. v. 4); the heavy judgment of God

- threatened in prophecy, or inflicted in righteousness (Jer. xxiii. 33); the government of a froward people (Exod. xviii. 22; Deut. i. 12); being a cause of care or anxiety to others (2 Sam. xv. 33, xix. 35; 2 Cor. xii. 16).
- Ps. lv. 22.—“Cast thy burden upon the Lord, and He shall sustain thee.” “Thy gift” (margin), “thy trouble;” the LXX. and Syriac have “thy anxiety;” “roll it upon the Lord.”
- Ps. lxviii. 19.—“Blessed be the Lord, who daily loadeth us with benefits.” The R. V. is, “who daily beareth our burdens.” The verse should be read in connection with verse 18, the mighty conqueror, who has “ascended up on high, and received gifts for men,” yet stoops down to bear the burdens of His weary people. “Blessed be the Lord.”
- Numb. iv. 1-6.—The case of the Kohathites is a good illustration of how graciously the Lord appoints the burdens of His servants. It fell to their lot to carry the heavier parts of the tabernacle, therefore they were not to begin their ministry before they were thirty. When the Temple was to be built, and the heavy work no longer required, it was reduced to twenty-five.
- Exod. xviii. 22.—The burden of *government*. Jethro gave wise counsel to Moses not to bear all the burden of judging the people alone, and this was afterwards sanctioned by God in the appointment of the seventy elders (Numb. xi. 17), “and they shall bear the burden with thee.”
- Gal. vi. 6.—The burden of *personal responsibility*. “Every man shall bear his own burden.”
- Gal. vi. 2.—The burden of *sympathy* and *mutual help*. “Bear ye one another’s burdens.”
- Rom. xv. 1.—“We then that are strong ought to bear the infirmities of the weak.”
- Heb. xii. 1.—The burden of sin, or whatever may be a hindrance in our spiritual race. “Let us lay aside every weight.”
- Rom. viii. 26.—“Likewise also the Spirit helpeth our infirmities.” The Greek word properly signifies “to lay hold of any weight to be carried, on the opposite side, and so help the bearer to shoulder it.”
- Matt. xi. 29.—“Take My yoke upon you, and learn of Me . . . for My yoke is easy, and My burden is light.”

## BURIAL OF CHRIST

Matt. xii. 40.—*Typified* by Jonah in the whale’s belly.

Ps. xvi. 10.—*Foretold*. “Thou wilt not leave My soul in hell.”

Isa. liii. 9.—“He made His grave with the wicked, and with the rich in His death.” More correctly, His grave was appointed to be with the wicked (as His enemies intended, when He was crucified with two thieves), but with a rich man was His tomb. The prophecy, 800 years old, was fulfilled by God’s providence when the time came.

John xix. 41.—“Now in the place where He was crucified there was a garden.” The fall of the first Adam, and the sepulchre of the last Adam, were both in a garden.

John xix. 41, 42.—“And in the garden a new sepulchre, wherein was never man yet laid, there laid they Jesus.” It was, St. John informs us, “hewn out of the rock.” There could be no reasonable suspicion, therefore, that it was the body of some other man that was raised, and not the body of Jesus; nor that the disciples had made any secret passage, and stolen the body away.

Mark xv. 45.—“Pilate gave the body to Joseph.” Freely gave, without making any demur, or asking for anything in return. The Greek word is only used here and 2 Pet. i. 3, 4.

Mark vi. 29.—When John the Baptist died, his disciples took up the *corpse*. The word is never applied to the body of our blessed Lord.

Deut. xxxiv. 6; Matt. xxviii. 6.—When Moses died, the Lord buried him; but no man was permitted to know the burial-place. When Jesus died and was buried, angels came from heaven to assure the women: “Come, see the place where the Lord lay.”

John xii. 24.—“Except a corn of wheat fall into the ground and die, it abideth alone.” Christ’s burial was a necessary part of His humiliation, the assuring evidence of death, but it was the prelude to His glorious resurrection.

Mark xiv. 8.—How blessed was the act of Mary. “She is come aforehand to anoint My body to the burying.”

Rom. vi. 3–6.—Christ’s burial has its spiritual significance. The true members of Christ’s body are conformed to Him in His death, His burial, and His resurrection. As Christ died for sin, was buried, and rose again, so those who are by faith united to Him die to sin, and are crucified to the world (Gal. vi. 14). In baptism they are buried with Him, *i.e.*, by all that is involved in baptism, and they are “planted together in the likeness of His resurrection” (Col. ii. 12).



## CALLS, DOUBLE

- Gen. xxii. 11.—“Abraham, Abraham!” Deliverance.  
 Gen. xlv. 2.—“Jacob, Jacob!” Blessing.  
 Exod. iii. 4.—“Moses, Moses!” Reverence.  
 1 Sam. iii. 10.—“Samuel, Samuel!” Service.  
 Matt. xxiii. 37.—“Jerusalem, Jerusalem!” Compassionate reproach.  
 Luke xxii. 31.—“Simon, Simon!” Warning.  
 Luke x. 41.—“Martha, Martha!” Gentle reproof.  
 Acts ix. 4.—“Saul, Saul!” Conviction and conversion.

## CARE—ANXIETY

- Matt. xiii. 22.—“The care of this world, and the deceitfulness of riches, choke the word.” Care and covetousness, the fear of want, and the temptations of wealth, are two of the greatest hindrances of the Gospel.  
 1 Cor. vii. 32.—“I would have you without carefulness.”  
 1 Cor. vii. 35.—“That ye may attend upon the Lord without distraction:” without the mind being drawn in different directions at the same time, as the word means.  
 Luke xii. 29.—“Neither be ye of doubtful mind.” Margin, “Live not in careful suspense.”  
 2 Tim. ii. 4.—No good soldier “entangleth himself with the affairs of this life.” By the Roman law, the legionary soldiers were not allowed to engage in agriculture, merchandise, mechanical employments, or any business which might divert them from full attention to their profession.  
 John vi. 27.—“Labour not (with undue toil and care) for the meat which perisheth.”  
 Matt. vi. 25-34.—“Take no (over-anxious) thought for the morrow.” Six strong arguments are brought forward to enforce the precept. Undue anxiety is (1) ungrateful (ver. 25); (2) unreasonable (ver. 26); (3) unavailing (ver. 27); (4) unbelieving (vers. 28-30); (5) heathenish (vers. 31, 32); (6) altogether needless (vers. 32-34).  
 Phil. iv. 6.—“Be careful (full of care) for nothing.” A golden rule to make a happy Christian—careful for nothing, prayerful for everything, thankful for anything.  
 Ps. lv. 22.—“Cast thy burden upon the Lord, and He shall sustain thee”—thy appointed portion. The Syriac reads “thy anxiety.” He who lays the burden upon the back will strengthen the back to bear it.  
 1 Pet. v. 7.—“Casting all your care upon Him, for He careth for you.” The two Greek words here are different.

The first is the distracting anxiety of Matt. xiii. 22 ; the latter conveys the idea rather of loving foresight that sees beforehand and provides.

Ps. xxxvii. 1-6.—“Fret not thyself in any wise to do evil.” Fretting and care generally lead to other sins—discontent, murmuring, envy, covetousness.

Luke xxi. 34.—“Take heed, lest at any time your hearts be overcharged with . . . cares of this life.” Charged they should be, but not *overcharged*. The Christian should be careful, but not careworn.

Prov. xii. 25.—“Heaviness,” such as brooding care brings, “in the heart of man maketh it stoop,” like a man bowed down by a weight heavier than he has strength to carry.

Prov. xv. 13.—“By sorrow of heart the spirit is broken.”

Luke xxi. 32.—“Surfeiting, and drunkenness, and cares of this life.” Men sometimes seek to drown all care by drink ; but the ghost will rise again, and the sting of care will be felt tenfold more keenly than before.

Jer. xii. 5.—“If thou hast run with the footmen,” &c. The prophet contrasts the trials he had at Anathoth with the heavier trials that he would find in Jerusalem. If men shrink from facing little difficulties, how can they expect courage to bear still greater ?

Eccles. v. 12.—Sleep is a good test of the state of the mind. The labouring man sleeps sweetly, free from care ; “the abundance of the rich will not suffer him to sleep.”

Ps. cxxxvii. 2.—“For so He giveth to His beloved in sleep” (R.V.). “When they rest in peace and calm, the Lord, their keeper, is watching over them for good.” Cf. Ps. iv. 8, was written probably by David when flying from Absalom.

Luke x. 40.—Martha, “careful and cumbered about many things,” was gently reproofed for her too careful spirit.

Jer. xvii. 7, 8.—“A tree not careful in the year of drought.” Beautiful picture of the man “that trusteth in the Lord.”

## CHASTENING

Prov. xxix. 15.—“The rod and reproof give wisdom.” See verse 17 ; xix. 18 ; xxii. 15 ; xxiii. 13, 14.

Prov. xx. 30.—“The blueness of a wound (the sign of severe correction) cleanseth away evil,” so is God’s correction designed to purge the heart from sin (Isa. xxvii. 9).

Prov. xii. 1.—“Whoso loveth instruction loveth knowledge” (xiii. 1). The Hebrew word means discipline.

Heb. xii. 6-8.—Divine chastening is an important part of the spiritual training of God's children, and the evidence of their adoption. "Whom the Lord loveth He chasteneth;" "whereof all (true children) are partakers" (Job xxxvi. 8-12).

Rev. iii. 19.—"As many as I love," says Christ, "I rebuke and chasten."

Heb. xii. 9.—As sent by God, it is administered in unchanging love and unerring wisdom; so different is it from the correction of the "fathers of our flesh," which frequently springs from caprice and passion. See the illustration, Isa. xxviii. 23-29.

Mal. iii. 3.—It may be compared to the refiner purifying silver.

John xv. 2.—To the vine-dresser pruning the vine. No tree requires more careful attention and pruning than the vine. Observe, it is the Father's knife that prunes (ver. 1).

Prov. xiii. 24.—A wise father corrects his son betimes. See xix. 18.

Heb. xii. 10.—The chastenings of God are designed "for our profit," that "we may be partakers of His holiness."

Ps. xciv. 12.—Sanctified corrections are oftentimes the best interpreters of the law. Many learn more from the rod than from a sermon.

1 Cor. xi. 32.—Rightly received, they may stay further judgment. See v. 5.

Ps. ciii. 9, 10.—They manifest the Lord's tenderness and forbearance. "He will not always chide;" "He hath not dealt with us after our sins," &c.

Job v. 17; Ps. xciv. 12; Prov. iii. 11, 12; Heb. xii. 5.—"Behold, happy is the man whom God correcteth."

Four times is this repeated, as a lesson for all ages.

Heb. xii. 5 calls it "the exhortation;" the word means, rather, the encouragement, the word of comfort, "which speaketh unto you as unto children."

Heb. xii. 11.—True, at the time chastening may be grievous, "nevertheless, afterward it yieldeth the peaceable (peace-bringing) fruits of righteousness to them which are exercised thereby," who receive it rightly. Most patients shrink from the surgeon's knife, but many acknowledge the benefit they have got from it, when the pain is past.

Ps. lxxi. 17.—The teachings of God are a life-long lesson. "O God, Thou hast taught me from my youth." The Hebrew for "taught" is from the same root as the word for an ox-goad.

Ps. xviii. 35.—“Thy gentleness hath made me great.”  
 “Thy loving correction,” P.B. version ; “Thy discipline,”  
 Vulgate.

Ps. cxviii. 18.—“The Lord hath chastened me sore, but  
 He hath not given me over unto death.” “Chastened,  
 but not killed” (2 Cor. vi. 9 ; Ps. lxxxix. 30-33).

Jer. x. 24 ; Ps. vi. 1.—The child of God must not shrink  
 from Divine chastening, but rather pray, “O Lord,  
 correct me, but with judgment” (in moderation and in Thy  
 wisdom), and see what the Lord says, Isa. lvii. 16-19.

Micah vi. 9.—“Hear ye the rod, and who hath appointed  
 it.” When “the Lord crieth unto the city” “the man  
 of wisdom” will see and hear (Ps. lxxxv. 8).

Prov. iii. 11 ; Heb. xii. 5.—There are two opposite ex-  
 tremes to be avoided—“despise not thou the chastening  
 of the Lord,” as if it were a matter of little moment, or  
 we need not look further than second causes in our  
 troubles ; “nor faint ;” “be weary—when thou art re-  
 buked of Him”—give way to faithless despondency or  
 fretful impatience.

Lam. iii. 39.—“Wherefore doth a living man complain, a  
 man for the punishment of his sins ?”

Isa. xxvii. 7, 8.—The chastening of God’s Israel was very  
 different from the smiting of His enemies. The Assy-  
 rians, Babylonians, and other nations all passed away,  
 but Israel, though scattered, is still preserved. God has  
 chastened them “in measure” (in moderation and in  
 mercy). “He stayeth his rough wind in the day of His  
 east wind.”

Job x. 2.—Pray not so much for the removal of the stroke,  
 as for a Divine blessing with it.

Deut. iii. 23-27.—*Moses* was chastened for his sin, and  
 felt most deeply his not being allowed to lead Israel into  
 the Promised Land : but, in his last song, he vindicated  
 the Divine righteousness, and meekly submitted to the  
 Divine will (xxxii. 4).

Job x. 2.—*Job*. “I will say unto God,” in the time of my  
 trouble, “show me wherefore Thou contendest with me.”  
*Job* did not ask for the removal of his trials ; he asked  
 rather to know their meaning.

Deut. viii. 5.—*Israel*. “Thou shalt also consider in thine  
 heart that as a man chasteneth his son, so the Lord thy  
 God chasteneth thee” (Lev. xxvi. 28).

2 Sam. xii. 10, 11, 19 ; xvi. 11, 12 ; xviii. 33.—*David*.  
 No saint of God was more severely chastened, and

- none received the correction of the Lord more humbly than David. Cf. his expressions of deep contrition in the Psalms, and his meekness under the cruel treatment of Saul, Shimei, and Absalom. Remember too his last words (xxiii. 5). It is observable that Solomon had no great and prolonged personal chastening for his sins, like David.
- 2 Chron. xii. 5-8.—*Rehoboam* and the princes of Judah. The denunciation of the judgment of God led them to humble themselves, acknowledging the righteousness of the rebuke, whereupon the full sentence was revoked, though they were still to be chastened for having forsaken the Lord.
- 2 Chron. xx. 35-37.—*Jehoshaphat*. God destroyed his fleet to disengage him from connection with wicked Ahaziah. It is a mercy to have that taken from us which takes us away from God.
- Neh. ix. 33.—*Nehemiah* acknowledged humbly the justice of God in His dealings with Israel.
- Jer. xxxi. 18, 19.—*Ephraim* received correction with a chastened spirit. See under *Submission*.

## CHILDREN

- Ps. cxxvii. 3.—Are a gift from God—so Jacob acknowledged them (Gen. xxxiii. 5).
- Ps. cxxvii. 4.—Are compared to “*arrows* in the hands of a mighty man”—the means of help in time of war. The heritage of the Lord, or perhaps rather the Lord’s heritage (cxxvii. 3).
- Ps. cxxviii. 3.—Like the *olive plants* arranged in beautiful order around the banqueting rooms in Eastern gardens.
- Ps. cxliv. 12.—“That our sons may be as *plants*,” growing up in the full vigour of young life; our daughters, as corner-stones, well proportioned and polished, “after the similitude of a palace.”
- Isa. xlv. 3.—As plants springing up among the grass, as willows by the water-courses.
- Gen. xlv. 30.—Children are very dear to a parent’s heart. So Judah said of Jacob, “His life is bound up in the life of the child” (Benjamin); and the old man bespoke a father’s heart—“If I be bereaved of my children, I am bereaved” (xliii. 14); so Rachel (Jer. xxxi. 15).
- Prov. x. 1.—Good children are a source of joy (xv. 20; xxiii. 24; xxvii. 11).
- Prov. x. 1; xvii. 21, 25.—When bad, as truly a grief (xix. 13; xxviii. 7).



Matt. xviii. 3.—Little children are set forth as models to be followed, of simplicity and guilelessness. "A weaned child" (Ps. cxxxi. 2).

1 Cor. xiv. 20.—Not in their want of understanding.

Ps. viii. 2.—Are capable of glorifying God.

Jonah iv. 11.—How kindly the Lord takes notice of children, and gives them promises (Deut. i. 39; Acts ii. 39).

Judg. xiii. 24; 1 Sam. iii. 19; Luke i. 80.—"The child grew." It is remarkable that this is mentioned in the case of the three children dedicated as Nazarites—Samson, Samuel, and John the Baptist.

Gen. iv. 1.—*The first child.* Eve called her first-born Cain, "acquisition" or "possession," with a mother's thankfulness and delight; the second she called Abel, "a breath" or "vanity."

Gen. xxxvii. 3.—*Joseph.* His father loved him especially, because he was the son of his old age—the LXX. renders "of the elders," *i.e.*, "wise as the elders," "a prudent child."

Exod. ii. 2.—*Moses*, as a child, was "goodly," exceeding fair (Acts vii. 20). The margin says, "Fair to God" (Heb. xi. 23); "a proper child," *i.e.*, from the French *propre*, "comely," "beautiful."

1 Sam. i. 20.—*Samuel* means, "asked of God," the child of prayer. A striking example of surrender. Hannah gave him to the Lord, and the Lord gave her back three sons and two daughters (ii. 21).

2 Sam. iv. 4.—*Mephibosheth*, lame from his fifth year. How little are parents thankful, as they should be, when their children are born and brought up sound in mind and body.

1 Kings i. 6.—*Adonijah*, the spoilt child. His father had not displeased him at any time by proper correction. Can we wonder at the result? (Prov. xxix. 15); so, doubtless, it had been with Absalom. See Eli's sons (1 Sam. iii. 13).

Luke i. 15.—*John the Baptist*, a rare example, "filled with the Holy Ghost even from his mother's womb" (ver. 80).

Mark ix. 17-21.—Almost the only case recorded of a child possessed by an evil spirit, except perhaps Mark vii. 25.

#### THE LORD JESUS

Luke ii. 51.—The perfect model of a holy child.

Matt. xviii. 1, 2.—His regard for a childlike spirit. "Of such (literally or figuratively) is the kingdom of God" (Luke xviii. 16).

Mark x. 13-16.—They brought children (evidently infants)

"and He took them up in His arms." The Greek word is a strong one, meaning He clasped them in His arms; "and blessed them"—the sweet word used for the blessing of relations and friends at parting.

Matt. xxi. 15, 16.—When the children sang Hosanna in the Temple, He accepted their praises.

John xxi. 15.—The Lord's final and tender charge to Peter was, "Feed My lambs." See Isa. xl. 11.

## CHRIST

John i. 41; iv. 25.—The Greek translation of the Hebrew word Messiah, explained in the margin, "Anointed:" the official title of our blessed Lord, as Jesus was His personal name (Ps. ii. 2, xlv. 7; Isa. lxi. 1).

Dan. ix. 25, 26.—The only place in the Old Testament where the word Messiah occurs in our A.V. (John i. 41; iv. 25, in the New Testament). The change in the New Testament is very noteworthy. All through the Synoptic Gospels the word ordinarily used is Jesus (except Matt. i. 1; Mark i. 1). After the Resurrection and Ascension He is spoken of as Christ, Jesus Christ, the Lord Jesus Christ. In the Four Gospels the word Christ occurs 56 times; Jesus Christ, 5 times; in the other books of the New Testament, over 500 times.

In the thirteen acknowledged Epistles of St. Paul, Christ is so called 557 times; "Jesus" only 12 times. In the Epistle to the Hebrews, "Jesus" alone occurs 9 times.

John i.—In this chapter are found no less than 17 different important titles given to Christ, setting forth His person and offices—as prophet (ver. 18), as priest (ver. 29), as king (ver. 49).

Rom. xv. 5.—"According to Christ Jesus"—according to the mind and example of Christ, the believer's model.

2 Cor. xii. 2.—"In Christ"—"in the Lord"—an expression continuously used in the Epistles. In the Ephesians alone it occurs about 35 times.

Rom. viii. 29.—Like Christ. The design and end of the purpose of God, is that true believers should be conformed to the image of the Son.

John xvii. 24.—With Christ. It will be the final perfection of their future glory to be with Christ for ever.

*Prophecies.*—There are about 120 distinct prophecies of Christ in the Old Testament, the fulfilment of many of which seem to depend upon the most trivial circumstances—yet all are sure.

*Types.*—Christ is the antitype of the ancient types and figures, yea, more than the antitype. Christ was “greater than Solomon,” greater than the Temple; David’s Lord as well as David’s Son; “the second man;” “the last Adam” (John i. 17; Matt. xii. 6, 41, 42; 1 Cor. xv. 45–47).

The *Four Gospels.*—Each takes up a different aspect of Christ. St. Matthew writes of Him mainly as King, St. Mark as Servant, St. Luke as Son of Man, and St. John as Son of God.

The *Personal Glory of Christ* was shadowed forth in several symbolic representations (Cant. v. 10–16; Ezek. i. 26; Dan. vii. 9–13; x. 5, 6 (probably); Matt. xvii. 1, 2; Rev. i. 13–16, vi. 2, xix. 11–13).

John xv. 5.—The *necessity* of Christ for His people. “Without Me ye can do nothing” (see John vi. 53, xiv. 6; Acts iv. 12; 1 Tim. ii. 5; 1 Cor. xvi. 22). It is a mark of the heathen “without Christ . . . having no hope.” Fifteen times does the word “atonement” occur in Lev. xvi.

The *Gospel* is the revelation of “the grace of Christ” (Gal. i. 6); the “faith of Christ” (Gal. ii. 16); “the law of Christ” (Gal. vi. 2); “the mind of Christ” (1 Cor. ii. 16); “the word of Christ” (Col. iii. 16); “the testimony of Christ” (1 Cor. i. 6); “the love of Christ” (2 Cor. v. 14); “the bounty of Christ” (2 Cor. viii. 7).

John vi. 51.—The *gifts* of Christ, referred to in St. John; seven gifts. Christ gave—His flesh (vi. 51), His life (x. 11), His example (xiii. 15), the new commandment (xiii. 34), His peace (xiv. 27), His word (xvii. 8), His glory (xvii. 22).

John i. 14.—The *fulness* of Christ (Col. i. 19, ii. 9; Eph. iv. 13).

Cant. v. 16.—The *loveliness* of Christ. “Chiefest among ten thousand, and altogether lovely” (ver. 10).

Eph. iii. 8.—“The *unsearchable riches* of Christ”—not to be searched out (the word in Rom. xi. 33 rendered “past finding out”), unsearchable. Cf. the “unspeakable gift” (2 Cor. ix. 15).

Heb. i. 2.—“The *brightness* (effulgence) of the Father’s glory, and the express image of His person.”

Isa. liii. 1.—“The *arm of the Lord*”—the executor of His power. “The power of God, and the wisdom of God” (1 Cor. i. 24).

Col. iii. 1.—*Believers in Christ.* The seven “togethers”—

- Believers are "crucified with Christ" (Gal. ii. 20); "planted together in the likeness of His death" (Rom. vi. 5); quickened (Eph. ii. 5); raised (Eph. ii. 6); seated in the heavenlies (Eph. ii. 6); made heirs (Rom. viii. 17); glorified (Rom. viii. 17).
- Eph. iii. 17.—*Christ is in the believer*, dwelling, speaking (2 Cor. xiii. 3); working (Col. i. 29); abiding (John xv. 4); living (Gal. ii. 20).
- Matt. xxii. 42.—"What think ye of (the) Christ?"
- Luke ii. 35.—"That the thoughts of many hearts may be revealed," having received or rejected Him (1 Cor. i. 18, 23, 24; 1 Pet. ii. 7, 8).
- Short summaries of faith in Christ.*—John the Baptist (John i. 29); the Samaritans (John iv. 42); Peter (Matt. xvi. 16); Nathanael (John i. 49); Martha (John xi. 27); the penitent thief (Luke xxiii. 42); Ethiopian eunuch (Acts viii. 37).
- St. John's Gospel contains eleven remarkable confessions of Christ—The Baptist's (i. 29); Nathanael (i. 49); the woman of Samaria (iv. 19); the Samaritans (iv. 42); the Jews (vii. 31); the officers (vii. 46); the blind man (ix. 35-38); Martha (xi. 27); Pilate (xix. 5); Thomas (xx. 28); and the affectionate word of Mary's love, Rabboni, uttered with such deep feeling (xx. 16).
- Matt. xvii. 5.—"This is my beloved Son . . . hear ye Him." In this Divine attestation to the Lord Jesus, the Old Testament was honoured in a reference to its three parts: the Psalms (ii. 7); the Prophets (Isa. xlii. 1); the Law (Deut. xviii. 18).
- Mark xii. 6.—"Having yet therefore one son, His well-beloved." The superiority and supremacy of Christ (Heb. i. 1).
- 1 Thess. i. 10.—In this short verse we have the Saviour's highest dignity, His sweetest name, His blessed work; while His death, resurrection, and second coming are all referred to.
- 1 Pet. ii. 22.—"Who did no sin." There were many witnesses to the innocence of Jesus, even in His last sufferings—Judas (Matt. xxvii. 4); Pilate (Matt. xxvii. 24); Herod (Luke xxiii. 13); Pilate's wife (Matt. xxvii. 19); the thief on the Cross (Luke xxiii. 43); the centurion (Matt. xxvii. 54). He was sinless, who still suffered as our sin-bearer.
- Matt. ii. 11.—The offerings of the wise men were, as many think, prophetic of Christ's glorious work—Gold, in view

of His royalty ; frankincense, of His priesthood ; myrrh, of His atoning death.

- 1 Pet. ii. 3.—“If so be ye have tasted that the Lord is gracious.” There is a beautiful play in the Greek between the words *Christos* and *Chrestos*.

*Sevenfold Testimony* to—

Luke iii. 22 ; Mark ix. 7 ; John xii. 28.—The Father's.

John xv. 26 ; Acts v. 32.—The Holy Spirit's.

Luke ii. 14 (Birth) ; Dan. ix. 22, 26 (Death) ; Luke xxiv. 4-6 (Resurrection).—Holy angels.

Mark v. 12 ; Luke iv. 41.—Evil angels.

Acts x. 43 ; John vi. 69 ; Acts v. 32.—Men.

John v. 39 ; Luke xxiv. 44.—Holy Scriptures.

John v. 36 ; x. 25.—His own works.

## CHRISTIANS

Acts xi. 26.—The name given at Antioch to those who before were called “disciples” or “brethren.” The title was probably given as a nickname by the unbelieving Jews and mocking heathen, but in God's providence it was overruled to become the standing title of the followers of Christ. (See the Greek verb for “called.”)

Common as the word now is, it is remarkable that it only occurs three times in the New Testament (Acts xi. 26, xxvi. 28 ; 1 Pet. iv. 16), and does not seem to have been at first used by the Christians of one another.

Acts ix. 2.—“The way”—“that way”—was one of the earlier titles of the infant Church (xix. 9, 23).

Isa. lxii. 2 ; lxxv. 15.—“Thou shalt be called by a new name.” Was this a foretelling of the name of Christian ?

James ii. 7.—“That worthy name by which ye are called”—“worthy,” or beautiful.

Acts xxvi. 28.—“Almost thou persuadest me to be a Christian.”

1 Pet. iv. 16.—“If any man suffer as a Christian . . . let him glorify God on this behalf ;” rather, as Alford translates, “glorify God for this name” of Christian.

1 Cor. xii. 12.—“So also is Christ,” *i.e.*, the Church of Christ. Christians are members of Christ, and may well bear His name.

John xiii. 1.—“Having loved His own . . . He loved them to the end.” “His own”—beautiful thought!

## CHURCH—THE

Eph. i. 23.—The *body* of Christ (v. 23 ; Col. i. 24), Christ's fulness.



Rev. xix. 7; xxi. 2, 9; xxii. 17.—The *Bride* of Christ, “the Lamb’s wife.” “My sister, my spouse” (Cant. iv. 12; v. 1).

1 Cor. iii. 9.—“A *building* of God;” “an habitation of God through the Spirit” (Eph. ii. 20–22); “God’s sanctuary.”

1 Tim. iii. 15.—“The *house* of God,” Christ’s “own house” (Heb. iii. 6; x. 21).

1 Cor. iii. 16.—“The *temple* of God,” “of the living God” (2 Cor. vi. 16).

Acts xx. 28.—“The *Church* of God,” or “of the Lord” (R.V.), “of the living God” (1 Tim. iii. 15).

Rom. viii. 28.—“The *people* of God.”

1 Tim. iii. 15.—“The *pillar* and *ground* of the truth.”

Ps. xlv. 13. — “The *King’s daughter*” — “all glorious within.”

Ps. xlv. 4.—The “city” of God (xlvi. 1; lxxxvii. 3; cxxii. 3); “beautiful for situation” and renowned for unity; God’s delight (lxxxvii. 2; cxxii. 14); “the city of the living God” (Heb. xii. 22); “the city of solemnities” (Isa. xxxiii. 20); “a city not forsaken” (Isa. lxii. 12); “the city of the great king” (Ps. xlviii. 2); the golden city—“the new Jerusalem” (Rev. xxi.).

Exod. xxv. 31–40.—The Church has been represented in all dispensations by the figure of a *candlestick*. In the Tabernacle stood the seven-branched candlestick, made of pure gold, of beaten work, supplied with pure oil. In the Temple of Solomon were ten candlesticks, all of gold (1 Kings vii. 49). In the Temple of Zerubbabel a golden candlestick with seven lamps (see Zech. iv. 2, 3). In Rev. i. 12, 13, seven golden candlesticks, and One walking in the midst, “like the Son of man.”

Isa. v. 1; Ps. lxxx. 15; Mark xii. 1.—A *vineyard* planted with the choicest vines, and tended with the greatest care (Isa. xxvii. 2, 3; Matt. xxi. 33).

John x. 1–16.—A *sheepfold*. In Eastern countries surrounded by high walls, and well guarded, with only one door to the outside.

John x. 16.—A *flock* (Ezek. xxxiv. 15; 1 Pet. v. 2).

Cant. iv. 16.—A *fountain* sealed, a *garden* enclosed.

1 Cor. iii. 9.—God’s *husbandry*. God’s “tilled field.”

Deut. xxxii. 9; Eph. i. 11.—An *inheritance*. God’s inheritance in His people, and their inheritance in Him (Eph. i. 18).

Gal. vi. 11.—“The *household* of faith.”

Cant. vi. 10.—The *moon*, shining not by her own inherent light, but reflecting the glory of the sun.

Rev. xii. 1.—A *woman*, as seen in the Apocalyptic vision, “clothed with the sun, with the moon under her feet, and a crown of twelve stars upon her head.”

Gen. ii. 20.—*Eve*. Many ancient writers regarded Eve as the figure of the Church.

Gen. vi. 14–22.—*Noah's ark* was a striking type.

Exod. xxv. 8.—The *Tabernacle* represented both Christ and the Church of Christ, in its Divine arrangement, its beauty, and perfection, especially as the dwelling-place of the Most High.

Exod. iii. 2.—The *burning bush*, that burned and was not consumed, in which the Unseen Presence dwelt, originally referred to Israel, but may well be used as an illustration of the Church in all dispensations. The Church of Scotland has taken it for her heraldic emblem.

Isa. xliii. 1.—*Israel*. The prelude of the New Testament Church. St. Paul seems to apply the word so (Gal. vi. 16).

Ps. cxxii. 3; lxxxvii. 2.—*Zion and Jerusalem*. With a becoming jealousy to give these words a literal interpretation first, we cannot but see, in many cases, a secondary and spiritual reference to the Church in general. See xlvi. 1; li. 18, &c.

Rev. vii. 4; xiv. 1.—*Twelve* is the symbolic number of the Church—the twelve patriarchs, twelve tribes, twelve apostles, &c.

The word *ecclesia* occurs 115 times in the New Testament, 9 times in the Epistle to the Ephesians.

Matt. xvi. 18.—“Upon this Rock will I build My Church.” It is to be noted how boldly our Lord spoke of the Church as with Divine authority, “I will build *My* Church,” and how assuringly He spoke of its inviolable security.

1 Cor. iii. 16.—The Church of God is *holy*. “Ye are the Temple of God”—rather the Sanctuary—the most holy place—in which more especially the Divine presence dwelt, and “the Temple of God is holy.” Some copies read, “and ye are holy.”

Acts x. 11, 12.—The Church of God is *catholic* or universal. St. Peter was taught this by the great sheet he saw in vision knit at the four corners, wherein were animals of all kinds, clean and unclean. In the Christian Church the middle wall of partition, which separated the court of the Gentiles from that of the Jews, is broken down.

Eph. ii. 20.—The Church is *Apostolic*, “built upon the

foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone." It is interesting to observe, that all the chief offices belonging to the Church were represented, directly after Pentecost, the preaching of the word, the two sacraments, Church fellowship, and Church discipline.

Eph. v. 25.—The Church of Christ is the object of the love of Christ. "He gave Himself for it." What greater proof of love could He have given? (John xv. 13). He purchased it with His own blood (Acts xx. 28; 1 Pet. i. 18, 19). He sanctifies it by the word (Eph. v. 26). It is His body—the fulness of Him that filleth all in all (Eph. i. 23).

1 Cor. xii. 12.—"So also is Christ." The Apostle means the *Church* of Christ, but so intimate is the union, that he gives the name of the Head to the body. In the same way the figure of the vine is applied to both (John xv. 1; Ps. lxxx. 8), and Christ is called "the Beloved" (Eph. i. 6); as is the Church (Cant. ii. 16).

Rom. xii. 4; 1 Cor. x. 17.—The unity of the Church is set forth by the common loaf, of which all partake in the Lord's Supper, one loaf divided into many parts.

Eph. v. 27.—The Church, when complete, will be presented to the Lord in perfect beauty, without spot or wrinkle or any such thing (Jude 24).

Luke v. 6; John xxi. 11.—Our Lord's two miracles represent the Church; *militant* in her present state of constant failure and discouragement, with the nets breaking, though with Jesus in the ship; and the Church *triumphant*. In the latter miracle the fish were all great, and yet was not the net broken.

## CLEANSING

Job xiv. 4.—"Who can bring a clean thing out of an unclean? Not one." No human power.

Jer. ii. 22.—No external purification, "though with nitre and much soap;" no washing with snow water (supposed to be especially detergent) (Job ix. 30).

Lev. xiii., xiv.—The types of the Law, especially in the sprinkling of the leper, were designed to shadow forth the spiritual cleansing of the sinner by the blood of Jesus.

Numb. xix.—"The water of separation," referred to in its typical import (Heb. ix. 13), as "sanctifying to the purifying of the flesh," pointed to a purification more spiritual and complete.

- Exod. xxx. 17-21.—With typical beauty stood the laver between the brazen altar and the Tabernacle.
- Exod. xxix. 4.—Aaron and his sons were to be first washed before their consecration, and were charged afterwards never to come near, nor offer at the Tabernacle, without washing the hands and feet, on pain of death (xxx. 18-21).
- Zech. iii.—The Jewish Church, in its later stages, was similarly represented by Joshua, the high priest, clothed in filthy garments, then clothed with change of raiment and crowned with a fair mitre upon his head.
- Ezek. xxxvi. 25, 29.—The promises to Israel of cleansing were very full—"From all your filthiness, and from all your idols, will I cleanse you;" "I will also save you from all your uncleanness;" "A new heart will I give you;" and see the results (xxxvii. 23).
- Heb. i. 3; ix. 14-22.—It is the work of Christ to cleanse—to "purge" our sins.
- Matt. viii. 2.—He cleansed the leper—and touched Him, yet He Himself took no defilement.
- John ii. 13-16; Mark xi. 15, 16.—He twice cleansed the Temple, at the beginning of His ministry and at the close.
- 1 John i. 7.—"The blood of Jesus Christ His Son cleanseth us (as an ever-flowing fountain) from all sin."
- 2 Kings v. 8-14.—The cleansing of Naaman, the Syrian leper, dipping himself seven times in Jordan, is a beautiful illustration of faith and obedience, and of the happy results which followed. "His flesh came again, like the flesh of a little child."
- John xiii. 10.—The best of saints have need for daily and continued cleansing.
- Eph. v. 25-27.—It is necessary, as the Church's preparation for her final presentation in eternal glory.
- 2 Cor. vii. 1.—The promises of the Divine indwelling should be a motive to purity of heart and life.
- Ps. li. 2.—"Wash me thoroughly from mine iniquity." There are two kinds of washing, that which cleanses the surface, as of metals or vessels, and that which soaks and penetrates, as clothes; the latter is meant here. The Hebrew word for "thoroughly" means to multiply, to do a thing repeatedly; and to mark a stronger emphasis it stands first in the sentence in the Hebrew. The Psalmist multiplies words as one in earnest: "Wash me," "cleanse me," "purge me," "create in me a clean heart, O God."

- Ps. xix. 12.—“Cleanse thou me from secret faults,” faults hidden not only from others, but from myself (li. 10).  
 Rev. i. 5.—The Revelation of St. John opens with a doxology of the redeemed: “Unto Him that loved us, and washed us from our sins in His own blood.”  
 Rev. vii. 14.—“They washed their robes and made them white in the blood of the Lamb.”

## COMFORT—SPIRITUAL

- 2 Cor. i. 3.—*Comes from God.* “The Father of mercies and God of all comfort”—(observe, of “mercies” first)—“the God of consolation” (Rom. xv. 5). “God that comforteth them that are cast down” (2 Cor. vii. 5).  
 Luke ii. 25.—From *Christ*, “the consolation of Israel.” It is His blessed work “to comfort all that mourn” (Isa. lxi. 2; 2 Cor. i. 5; Phil. ii. 1).  
 John xiv. 16, 17; xv. 26; xvi. 7.—Through the *Holy Spirit*, “another Comforter,” “the Spirit of truth,” who comforts through the truth (Acts ix. 31).  
 Isa. li. 12.—“I, even I, am He that comforteth you.” So the Lord graciously assures His people that they may not doubt His love. “I, even I” (Isa. li. 3; lii. 9).  
 Isa. lxvi. 13.—As with a *mother’s* love.  
 Ps. xxiii. 2, 3.—As with a *shepherd’s* care.  
 Rom. xv. 4.—The Lord comforts His people through the *Scriptures* (Ps. cxix. 50, 76).  
 Isa. xii. 1.—As the blessed result of *pardon* and *reconciliation*.  
 Isa. lvii. 18.—After *repentance*. “I will restore comforts to him and to his mourners” (penitents).  
 Jer. xxxi. 13; Matt. v. 4.—In times of sanctified *sorrow*.  
 2 Cor. i. 5.—God’s comforts commonly abound all the more, when suffering most abounds. Remember how St. Paul was comforted (xii. 7). In 2 Cor. i. 3–7 he speaks ten times of comfort and consolation.  
 Cant. iv. 16.—God’s comforts are like the balmy *south wind*, blowing after the keen north: comfort after conviction. Before corn is ripened, it needs all kinds of weather.  
 Ps. xciv. 19.—In the midst of the trials and troubles of life, with painful and perplexing thoughts, the comforts of God refresh the soul.  
 Isa. xl. 1.—True comfort is that which is spoken to the heart. The Hebrew for comfort, as rendered in the margin of A.V. several times, is “speaking to the heart.”  
 Hos. ii. 14.—In Isa. xl. 1, observe how the word is trebled:



- "Comfort ye, comfort ye, speak ye comfortably to Jerusalem." The word Nehemiah means "comfort."
- Rom. i. 12; xv. 32.—The comfort that cheers our heart often comes from *Christian fellowship*—"comforted together with you by the mutual faith both of you and me" (2 Cor. vii. 13; Col. iv. 10, 11; 1 Thess. iv. 18; v. 11-14).
- Prov. xii. 25.—From a kind and encouraging *word*, spoken to one "in heaviness," bowed down with sorrow.
- 2 Cor. ii. 4.—The comforts God gives to His ministering servants are not for their own sakes only, but are sent to make them better able to comfort others. Those who have known conflict and comfort are those to whom we turn for counsel and sympathy.
- 2 Cor. i. 8; vii. 5.—How abundant and rich are the comforts of God's children. Oh! the blessed fulness. "I am filled with comfort," said St. Paul. "I am exceeding joyful in all our tribulation," "refreshed" (Rom. xv. 32); "rejoicing for the consolation" (Acts xv. 31); "comforted on every side" (Ps. lxxi. 21).
- Heb. vi. 18.—The consolations God gives are "strong and sure, built upon solid grounds"—guaranteed by the eternal covenant.
- 2 Thess. ii. 16.—"Everlasting consolation and good hope through grace."
- Job xv. 11.—"Are the consolations of God small with thee? Is there any secret thing with thee?"
- Job ii. 11; xvi. 2.—It is vain to depend upon man for comfort. Job's friends came to "mourn with him and to comfort him;" but they only added to his affliction: "miserable comforters" (margin, "troublesome") he found them; "physicians of no value" (xiii. 4); so the Psalmist (lxix. 20). See Eccles. iv. 1; Lam. i. 19.
- Luke vi. 24.—"Woe unto you that are rich" (who make riches the chief source of happiness), "for ye have received your consolation (such as it is)."
- Zech. x. 2.—The diviners "comfort in vain."
- Ps. iv. 7.—The comfort that comes from God is worth infinitely more than the world can offer. "Thou hast put gladness in my heart, more than in the time that their corn and wine increased."
- Luke xvi. 15.—The *beggar Lazarus*. It was little rest and comfort he had in this world; but once beyond the river of death, he found a blessed change. "Now he is comforted."

Ps. xviii. 28.—The Lord will light my candle. An old writer paraphrases this—"increase my small comforts."

### COMMUNION WITH GOD—FELLOWSHIP

1 John i. 3.—Is communion with the Father (Rev. xxi. 3); with the Son (1 Cor. i. 9; 1 John i. 3; John vi. 57; Rom. viii. 17); with the Holy Ghost (1 Cor. xii. 13; 2 Cor. xiii. 14; Phil. ii. 1).

1 Cor. x. 16.—In the Lord's Supper.

Amos iii. 3.—Implies reconciliation and agreement. "How can darkness dwell with light, or Christ have concord with Belial?" (2 Cor. vi. 14, 15).

Lev. xxvi. 12.—The Lord gave very gracious promises to Israel, on condition of their obedience (Exod. xxix. 42-46; xxv. 8, 21, 22).

John xiv. 23.—Christ's promise is to those who truly love Him and keep His words (ver. 15).

Lev. iii.—The peace-offering under the Law gave a beautiful representation of spiritual fellowship. The Lord (represented by the altar), the priest, and the offerer, were all partakers, illustrating the fellowship of God with His people, and His people with Him, and they with one another.

Heb. x. 20.—"Let us draw near," as unto the Holiest, the presence of God (Ps. lxxiii. 28; Gen. xviii. 23).

Ps. cv. 4.—"Seek the face of the Lord." So the believer looks up like a dear child into the father's face.

Ps. xxi. 6.—"Thou hast made the king exceeding glad with thy countenance."

Job xxii. 21.—"Acquaint thyself now with Him, and be at peace." The Hebrew word for "acquaint" signifies intimate knowledge, such as comes from close friendship, living with a person, constant companionship.

1 John i. 7.—"If we walk in the light." Walking implies talking. It would be strange for two friends to walk long together, without some sweet interchange of thought.

Ps. xxv. 14.—"The secret of the Lord is with them that fear Him." Cf. Prov. iii. 32: "His secret is with the righteous."

Ps. lxxxv. 8.—"I will hear what God the Lord will speak."

Ps. xxvii. 14.—"Wait on the Lord" (Hos. xii. 4).

Ps. lxxxvi. 7.—"In the day of my trouble I will call upon Thee, for Thou wilt answer me."

Eph. ii. 6.—“And hath made us sit together in heavenly places in Christ Jesus.”

Ps. xlii. ; lxiii. 1 ; lxxxiv. 10 ; xxvii. 4.—The saints of God most earnestly desire communion.

Ps. lxii. 1.—“Truly my soul waiteth still upon God.” Marg., “is silent,” hushed in holy expectation, waiting for the whisper of His love.

Ps. xliii. 4.—“Then will I go unto the altar of God, unto God my exceeding joy.” The devout soul looks beyond the external means to Him who is the glorious object of worship and adoration.

Rev. iii. 21.—“If any man hear My voice, I will come in and sup with him, and he with Me.” Eating and drinking together have always been held as a pledge of friendship and fellowship of heart.

Gen. v. 24.—*Enoch* walked with God.

Gen. vi. 9.—*Noah* was a just man and perfect. “And *Noah* walked with God.”

Gen. xv. 1.—*Abraham*. “Walk before Me, and be thou perfect” (xvii. 1). When the angel revealed his purpose to destroy Sodom, *Abraham* drew near, and with holy boldness pleaded that judgment might be stayed (see James ii. 23). “And he was called the friend of God” (2 Chron. xx. 3 ; Isa. xli. 8).

Gen. xxviii., xxxii.—*Jacob*. How graciously the Lord dealt with him in the vision of the ladder and by the wrestling angel. Bethel and Peniel.

Exod. xxxiii. 11.—*Moses*. “The Lord spake unto *Moses* face to face, as a man speaketh unto his friend” (see Numb. xii. 8 ; Deut. xxxiv. 10). Few of the ancient saints had such liberty of speech with God as *Moses* had—at the burning bush, on the mount, in the desert, at the door of the Tabernacle. Exod. xxxiv. 30 tells, how the skin of his face shone when he came down from the mount with the reflection of the Divine glory. Cf. *Stephen*’s face shining (Act vi. 15).

1 Sam. viii. 21.—“And *Samuel* rehearsed the words in the ears of the Lord.”

Psalms.—So *David*, in his Psalms, brought his trials and troubles before the Lord.

Jer. xii. 1.—“Righteous art Thou, O Lord . . . yet let me talk with Thee of Thy judgments.”

2 Kings xix. 14.—“*Hezekiah* spread the letter before the Lord.”

## CONFESSION OF SIN

1 John i. 9.—“If we confess our sins.” The obligation is implied.

Lev. v. 5; Josh. vii. 19.—The duty is imposed alike under the Law and under the Gospel.

Jer. iii. 13.—“Only acknowledge thine iniquity.”

Ps. xxxii. 3.—Without confession, sin leaves a sore to fester in the conscience.

Ps. xxxii. 5.—Confession should be with sincerity of heart—no guile, no concealing or excusing.

Isa. lxiv. 6, 7.—With deep contrition and self-abasement.

Ps. li. 1, xxv. 11.—With prayer for forgiveness (2 Sam. xxiv. 10).

Dan. ix. 6, 7.—With submission to God’s correction (Lev. xxvi. 40–42; Neh. ix. 33).

Prov. xxviii. 13.—With forsaking the sins confessed.

Numb. v. 6, 7.—With reparation and restitution (Luke xix. 8).

Lev. xvi. 21.—With deep-felt earnestness. Aaron was to lay “both his hands on the head of the live goat” whilst he made confession of Israel’s sins.

1 John i. 9.—Confession, when genuine, is followed by pardon (Lev. xxvi. 41, 42; Job xxxiii. 27, 28).

Josh. vii. 19.—A humble and frank confession gives glory to God. It honours His omniscience, His justice, His holiness, His mercy.

Hos. v. 15.—So important is confession, that the Lord threatens sometimes to withdraw His face till His people acknowledge their offences.

Numb. xii. 11.—*Aaron*, though the high priest, did not attempt to deny that he had “done foolishly and sinned” in complaining against Moses.

Josh. vii. 20.—*Achan*. “I have sinned.” *Achan*’s was a secret sin, but it was found out, and he was brought to a humble and genuine acknowledgment, and prayer for pardon.

1 Sam. vii. 6.—*Israel*, as a token of their repentance at Mizpah, drew water and poured it out before the Lord. See 1 Sam. xii. 19, when they asked Samuel to intercede for them, that their perverseness in seeking for a king might be forgiven.

2 Sam. xii. 13.—*David*. It would be hard to find a case where frank acknowledgment of a terrible sin was more quickly met with a free and ready pardon. Directly *David* said, “I have sinned against the Lord,” the

assurance was given, "The Lord hath put away thy sin."

2 Sam. xxiv. 10.—"*David's* heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done." So in 1 Sam. xxii. 22, he takes all the blame to himself for the slaughter of the four score and five priests at Nob, not attempting to lay it on Saul or Drog.

Ezra ix.—One of the fullest records of confession of sin we have in Scripture, a confession mingled with prayer and pleading for the people.

Neh. ix.—Not less remarkable; the confession made in the days of Nehemiah, about twelve years after Ezra's. Having separated themselves from all strangers, the people assembled with fastings, wearing sackcloth, and sprinkling earth (dust) upon their heads, and confessed one-fourth of the day, and at the end signed and sealed the solemn covenant.

Dan. ix.—A similar remarkable confession, led by the venerable prophet Daniel. It is worthy of note that Daniel is one of the very few saints of whom we have a lengthened history in Scripture, of whom no sin is recorded. Yet he says here of himself, while "I was confessing my sin" (ver. 2).

Luke xv. 17, 18.—The *prodigal son*. Four steps are noted in his repentance—conviction, "He came to himself;" confession, "I have sinned;" contrition, "No more worthy;" conversion, "He arose and came to his father."

Luke xxiii. 41.—The *penitent thief*. "We indeed (suffer) justly, for we receive the due reward of our deeds."

Gen. iii. 10-13.—Reluctance to confession began with the first sin. Our first parents, when summoned before the Lord, hid themselves. Adam blamed Eve, and Eve blamed the serpent, and neither acknowledged their fault or sued for pardon. See David, Ps. xxxii. 3.

Exod. ix. 27.—*Pharaoh*. "I have sinned." The confession of the lips is no sure indication of repentance in the heart. It is remarkable how many persons said these words, and yet continued sinners still—Pharaoh, Balaam, Saul (three times), and even Judas.

Dan. ix. 5, 6.—There are seven aggravations enumerated in the full confession of Daniel, as of one who felt most keenly "the exceeding sinfulness of sin."

Acts xxvi. 10, 11.—There are seven aggravations enumerated



by St. Paul in the account of his early persecution of the Christians before his conversion.

## CONSCIENCE

Prov. xx. 27.—“The spirit of man is the candle of the Lord,” lit by the Lord. God’s witness in man, even in the heathen (Rom. ii. 15).

Matt. vi. 22.—“The light of the body is the eye.” Conscience is the eye of the soul. “If therefore thine eye be single,” &c.

Acts xxvi. 9.—Conscience is a judge and director within us, but only a safe guide when enlightened and led by the Spirit of Truth. David could judge others, but did not judge himself (2 Sam. xii. 4). Who can deny that St. Paul, before his conversion, was a conscientious man? Yet, afterwards, how differently he was led to regard his former life.

Heb. ix. 14.—Conscience in fallen man needs to be purified by the blood of Jesus (x. 22), and directed by the Holy Ghost (Rom. ix. 1).

Heb. xiii. 18.—“A *good conscience*,” “void of offence toward God and toward men” (Acts xxiv. 16); “pure” (1 Tim. iii. 9); a “conscience toward God,” or Godwards (1 Pet. ii. 19); tender, filled with a filial and reverential fear (Prov. xxviii. 14).

Heb. x. 22.—“An *evil conscience*” (guilty), “defiled” (Titus i. 15), “seared” and hardened as “with a hot iron” (1 Tim. iv. 2).

2 Cor. i. 12.—The testimony of a good conscience is a cause of “rejoicing” (Job xxvii. 6; Rom. xiv. 22, 23; 1 John iii. 21).

James iv. 17.—The promptings of conscience bring a greater responsibility and condemnation if we turn away from known and acknowledged obligation.

Heb. xiii. 18.—“We trust we have a good conscience, in all things, willing (desiring) to live honestly,” with universal obedience to all the leadings of the inward monitor. It is the mark of hypocrites, that they make scruples of trifles. A rightly directed conscience seeks uniform obedience “in all things.”

1 Cor. x. 28.—“For conscience sake.”

1 Cor. viii. 12; xiv. 19.—An established Christian will often surrender his own liberty, rather than wound the conscience of a weak brother (Rom. xv. 1).

Mark ix. 43.—“Where their worm dieth not.” Will not

the torments of the lost be, in part at least, the gnawings of an accusing conscience?

Gen. iii. 6.—Our first parents soon felt the judging power of conscience. Sin brought fear and shame, and they hid themselves from the presence of the Lord.

Gen. xxxii. 7, 8, 11.—*Jacob*. The lapse of twenty years could not wipe out the remembrance of his unbrotherly conduct towards Esau. No wonder he was afraid when Esau came near with four hundred men.

Gen. xxxviii. 25, 26.—*Judah*. The man who does wrong must expect to be often startled. Judah saw his own bracelet and staff, and the voice of conscience spoke. Lev. xxvi. 36 says of rebellious Israel, "The sound of a shaken leaf shall chase them" (Prov. xxviii. 1; Ps. liii. 5).

Gen. xlii. 21.—*Joseph's brethren*. "We are verily guilty." Thirteen years after they sold him. Even after he had frankly forgiven them now, years after, fear still haunted them like a dark shadow (l. 15).

1 Sam. iii. 17.—*Eli*. The Lord gave Samuel no charge to tell Eli the vision, but Eli's conscience spoke within him. He knew how remiss he had been (ver. 13), and conscience almost anticipated the righteous sentence.

1 Sam. xv. 24, 25.—How was it that *Saul* bore without resentment the reproof of Samuel, and *Ahab* looked on Elijah as his "enemy"? (1 Kings xxi. 20). Conscience brought the sense of sin, and that brought fear; so *Herod* feared John (Mark vi. 20).

2 Sam. xv. 14.—*David* fled in haste when Absalom rose up against him. The remembrance of his great guilt seemed to take away all courage. Conscience is stronger than royal dignity.

2 Kings xxiii. 13.—*Solomon*. It would seem that at first Solomon had some compunction about bringing Pharaoh's daughter to the city of David, because of the presence of the ark there. But conscience was lulled to sleep, and here we read of his building temples for Ashtoreth, Chemosh, and Milcom. One sin is generally followed by a greater.

1 Kings xiv. 2, 3.—*Jeroboam* sent his wife *disguised* to Abijah. Conscience made him suspect the prophet would reprove him for his sins had he gone himself.

John iv. 16.—*The woman of Samaria*. "Go call thy husband." "I have no husband" (ver. 7). The sharp arrow of conscience found its mark.

John viii. 7.—"He that is without sin, let him first cast a

stone at her ;" and they, "being convicted by their own conscience went out one by one" (ver. 8).

Mark xv. 15.—*Pilate*. One chief cause probably why Pilate gave way at last in condemning our Lord was that he feared lest if he frustrated their design, the Jews might accuse him to Cæsar at Rome, and his conscience told him how many and great charges they could bring against him.

John xviii. 28.—The *chief priests and Jews* were a notable example of a scrupulous conscience. They joined with one accord in seeking to compass the death of One against whom they could bring no valid charge, and yet they scrupled to enter the judgment-hall, lest they should be defiled.

Acts xxvi. 25.—*Felix* felt the terrible power of an accusing conscience. "When Paul reasoned he trembled." Conscience is the best applier of a faithful sermon.

## CONSECRATION

Exod. xiii. 2, 11-13.—Consecration should follow redemption. It was the Lord's first charge to Israel, after bringing the people out of Egypt (xii. 51). "Sanctify unto Me all the firstborn . . . both of man and beast ; it is Mine." Every firstborn male child was to be the Lord's. It is meet that God should have the first and best.

Lev. xxiii. 9.—On entering Canaan, the children of Israel were instructed to present at the Passover a *sheaf of the firstfruits* before the harvest ; and at Pentecost two loaves were to be waved before the Lord (ver. 17).

Lev. xxvii. 30.—So of the *tithe* of their seed and fruits.

Deut. xxvi. 10.—The *basket of firstfruits*.

Lev. xxvii. 14.—The dedication of *property*, houses, fields, &c.

Lev. i.—The *burnt offering* represented, not only Christ offered for the people, but the people offered wholly and entirely to God. Hence it is placed first of all the offerings.

Exod. xxix. 7, 21.—*Anointing with oil* was a striking symbol of consecration. As blood was the symbol of expiation, and water the symbol of purification, oil was the symbol of consecration and sanctification. The anointing oil was to be made after Divine direction, and never to be used but for sacred purposes.

Isa. xliii. 5.—Marking on *the hand*. It was the ancient custom to brand slaves with the name of their master, or soldiers with the name of the general.

Mark xi. 2.—“A colt tied, whereon never man sat.” Untrained animals were considered as most fit to be used for sacred purposes (Numb. xix. 2 ; Deut. xxi. 3 ; 1 Sam. vi. 7).

1 Chron. xxix. 6.—“Who then is willing to consecrate his service this day unto the Lord?” The margin reads, “to fill his hands,” alluding to the original consecration of Aaron and his sons, when they put into their hands the gifts the people presented for the altar. See Exod. xxviii. 41 ; Lev. viii. 26–28.

Rom. xiv. 7, 8.—It is the sacred obligation of God’s people to be wholly His, in all things and at all times. Our life is not for self, but for the Lord.

Rom. xii. 1.—To present the body, yea, body and spirit, a living sacrifice (1 Cor. vi. 19, 20).

Rom. vi. 13.—“Yield ourselves unto God,” and “your members as instruments of righteousness.”

1 Cor. x. 31.—Whether we eat, or drink, or whatsoever we do, we should do all in the spirit of consecration.

Rom. xii. 1.—The motives to consecration are very strong—“I beseech you, therefore, brethren, by the mercies of God.”

1 Chron. xxix. 14.—We should remember our indebtedness to God, and our complete dependence on Him. “All things come of Thee, and of Thine own have we given Thee.”

1 Cor. vi. 19, 20.—Our redemption by Christ.

Ps. cxvi. 16–18.—Our deliverances. Ps. cxvi. was probably written after some severe sickness.

2 Cor. v. 14.—The constraining love of Christ.

2 Cor. viii. 5.—We should remember the rightful order, first the person, then the offering—the consecrated heart alone can offer an acceptable gift (Luke xi. 41 ; Heb. xi. 4).

Matt. vi. 33.—“Putting *first things first*” is the essence of Christian obligation, and one of the greatest secrets of a happy life.

Gen. xxviii. 20–22.—*Jacob* at Bethel set up a pillar and poured oil upon it, making a vow of consecration to the Lord. See xxxv. 1.

Numb. vii.—The *princes of Israel* made large offerings on the completion of the Tabernacle.

1 Sam. i. 21.—*Hannah*, in a spirit of true piety, made a solemn vow that if God gave her a son, she would dedicate him to the Lord. Her desire was granted, and her spirit of consecration greatly honoured. She

- asked for one son, and God gave her three sons and two daughters (ii. 21).
- 2 Sam. viii. 11.—*David* devoutly dedicated a portion of the spoil which he took in war (1 Kings vii. 51; 1 Chron. xxvi. 27), and this Solomon afterwards presented in the Temple.
- 2 Chron. xv. 11.—So *Asa* and the people offered to the Lord of the spoil which they had taken in war.
- Acts xxvii. 23.—*St. Paul*. "Whose I am, and whom I serve." Cf. Phil. ii. 19.
- Acts iv. 32-37.—The *early Christians*, at one time, gave up their individual property for the common good of the whole Church.
- 2 Cor. viii. 5.—The *Macedonian Christians*. What a beautiful example they gave of true consecration. "They first gave themselves unto the Lord," and then to the Apostles, to help them in their work, &c.
- Mark vii. 11, 12.—The *Jews* of our Lord's day shamefully took advantage of the separation of consecrated things in their practice of the Corban.

## CONTENTMENT

- Heb. xiii. 6.—"Be content with such things as ye have."  
A cheerful contentment is the best antidote for covetousness and over-care. Some render the words, "Be content with present things," not filling up life with regretful yesterdays and foreboding to-morrows. Live day by day.
- Matt. vi. 6.—"Give us this day"—or day by day—"our daily bread." "Bread." We may ask God to give us necessities. He has nowhere bound Himself to give us luxuries.
- Prov. xxx. 8, 9.—"Give me neither poverty nor riches; feed me with food convenient for me" (margin, "food of my allowance"), "lest I be full . . . or lest I be poor."  
Every state has its temptation.
- 1 Tim. vi. 8.—"Having food and raiment, let us be herewith content." The stranger's portion (Deut. x. 18). "The Lord careth for the stranger" (Ps. cxlvi.). Jacob reckoned food and raiment as the summary of his need (Gen. xxviii. 20).
- Jer. xlv. 5.—"Seekest thou great things for thyself? seek them not." The middle lot, yea often the lowest, brings more true happiness than the highest.
- 1 Tim. iii. 3.—A bishop must be not greedy of filthy lucre.
- 1 Tim. vi. 6.—"Godliness with contentment is great gain."



The greatest gain—godliness first, and with it Christian contentment.

Prov. xv. 16.—Abundance is no certain parent of happiness: great treasures often bring great troubles. “A little with the fear of the Lord, a dinner of herbs where love is (xv. 17), a dry morsel eaten with quietness and content (xvii. 1; Eccles. iv. 6) is better than a house full of sacrifices (margin, ‘good cheer’) and strife.”

2 Cor. vi. 10.—The Christian paradox—“as having nothing, and yet possessing all things”—wanting “many things, and yet being without want” (Ps. xxxiv. 9).

Gen. xxxiii. 11.—*Jacob*. “I have enough.” The Hebrew is stronger—“I have all—everything I need.”

Exod. ii. 21.—*Moses*, after having been used to the splendour of the court of Egypt, was content with the simpler lot of the priest of Midian.

2 Sam. xix. 33–37.—*Barzillai* wisely declined the generous offer of David, and preferred the quiet and retirement of his own humbler home.

2 Kings iv. 13.—The pious *Shunammite*. “What is to be done for thee?” It was a noble answer she gave, “I dwell among mine own people.”

Phil. iv. 11.—*St. Paul*. “I have learned;” “I am instructed—initiated—in whatsoever state I am, therewith to be content.” Generally supposed to allude to the secret knowledge of those who were initiated into the heathen games.

## CONTRITION

2 Cor. vii. 10.—“Godly sorrow.” “Sorrow according to God”—such as He would have, and He alone can give; well contrasted in its source, its nature, and its effect with “the sorrow of the world that worketh death.” The Hebrew word “contrite” is that used for the manna “ground” in mills (Numb. xi. 8).

Ps. li. 17.—“A broken spirit;” “a broken and a contrite heart.”

Zech. xii. 10.—Looking by faith on a pierced Saviour, and humbly mourning. One of the most beautiful epitomes of evangelical repentance. True contrition is not always felt most sensibly on first conviction. Joseph’s brethren doubtless felt their hearts more melted when they were led to know his kindness, and he said, “I am Joseph,” than when, at first, “he spoke roughly to them,” and they were filled with fear.

Acts ii. 37.—“They were pricked in their heart.” Observe the striking contrast between those who were “pricked in their heart” and were led to the earnest inquiry, “Men and brethren, what shall we do?” and the unbelieving Jews, who were “cut to the heart,” and, filled with rage and malice, “gnashed” on Stephen with their teeth (vii. 54).

Zech. xii. 10.—*Mourning* for sin—as parents grieve at the loss of a first-born and only son, as Judah mourned at the death of good King Josiah, or parent birds cry passionately at the loss of their brood.

Ezek. vi. 9; xx. 43; xxxvi. 31.—*Loathing*. Three times does Ezekiel prophesy Israel’s loathing their past sins, and in each case with the happy result of turning to God in true repentance.

Jer. l. 4.—*Weeping*, whilst “with their faces Zionward.” The tears of contrition mingled with the smile of hope.

Ps. vi., xxxii., xxxviii., li., cii., cxxx., cxliii.—The seven penitential psalms, the Church’s models of humiliation from the earliest ages. They were ordered at one time to be rehearsed every day in Lent.

Ps. xxxiv. 18.—There are special promises to the contrite. The Lord is very “nigh” them; yea, though so high and lofty, He will condescend to dwell in the lowly heart (Isa. lvii. 15), and “restore comforts” in their penitence.

2 Cor. vii. 11.—“Godly sorrow,” described in its blessed effects.

Job xl. 4, xlii. 4, 5.—*Job*. “Behold, I am vile” (of no account); “I abhor myself, and repent in dust and ashes.”

Ps. li. 4.—*David*. “Against Thee, Thee only, have I sinned.” The most spiritual apprehension of sin is to view it as committed against God. See 2 Sam. xii. 13; xvi. 10, and again xxiv. 10.

Ezra ix. 6.—“O my God, I am ashamed and blush to lift up my face to Thee.”

Dan. ix. 3-19.—Daniel is one of the very few saints of whom no definite act of sin is recorded; yet what saint ever felt the evil of sin more deeply or confessed sin more humbly?

1 Cor. xv. 9, 10; Gal. i. 12-14; Phil. iii. 6; 1 Tim. i. 13.—*St. Paul*. It has been often remarked that St. Paul refers only once to his being caught up into Paradise, and that after fourteen years, whilst again and again he refers to his state before conversion, and his epistles contain many exhortations to repentance on the same grounds. See 1 Cor. vi. 11; Eph. ii. 2, 3, 11-13, v. 5; 1 Thess. i. 9; Tit. iii. 3. &c.

- 1 Pet. ii. 25 ; 2 Pet. ii. 1, iii. 17.—*St. Peter*. The same humbling remembrance of past sins seems to have been in the mind of St. Peter, and may be traced through his two epistles.

## COUNSEL

- Prov. xi. 14.—Much loss comes from the want of good counsel, as there is safety to be looked for in a “multitude of counsellors.” See xv. 22 ; xxiv. 6.
- Prov. xii. 15.—A man left to himself is often self-deceived. “But he that hearkeneth unto counsel is wise.”
- Prov. x. 17, xiii. 18 ; Eccles. iv. 13.—It is the mark of folly to turn away from good instruction.
- Prov. xiii. 10.—“With the well advised is wisdom.”
- Prov. xxvii. 9.—“Ointment and perfume rejoice the heart,” so does the “sweet counsel” of a sincere friend.
- Prov. xxvii. 17.—“Iron sharpeneth iron.” So doth mutual intercourse quicken the thoughts of men.
- Numb. x. 31.—“And Thou mayest be to us instead of eyes,” as one who could give good counsel formed upon experience.
- Mal. ii. 7.—“The priest’s lips should keep knowledge”—he should be the teacher and counsellor of the people.
- Prov. xx. 18.—“Every purpose is established by counsel.” Perhaps the old translation is better, “Establish every purpose by (wise) counsel.” The A.V. seems to mean wisdom is mightier than force.
- Gen. xli. 34-36.—*Joseph*, by his wise counsel, preserved the Egyptians from the sad effects of famine.
- Exod. xviii. 13-28.—*Jethro* suggested to Moses the good policy of dividing the burden of judging the people with efficient helpers.
- 1 Sam. xxv. 23-35.—*Abigail* restrained David from acting in a vindictive spirit towards Nabal.
- 2 Sam. xvii. 6-14.—*Hushai*, by his prudent counsel, defeated the evil designs of Ahithophel.
- 2 Kings v. 13.—*Naaman’s servants*. Had it not been for their wise remonstrance, the Syrian general would have lost the cure, and gone away a leper still.
- 2 Kings xii. 2.—*Jehoiada*. Whilst he lived and was his counsellor, Jehoash did what was right ; after his death he gave himself to do evil (2 Chron. xxiv. 17-22).
- Ezra x. 2-4.—*Shechaniah* was a good adviser to Ezra, and gave his good advice in a hopeful manner, with the

spirit of humility and encouragement. It is possible to give good counsel so that it loses half its value.

### EVIL

Numb. xxxi. 16.—*Balaam* gave wicked counsel “in the matter of Peor,” and led Israel into grievous sin.

1 Kings xii. 8–11.—The *young men*, companions of Rehoboam.

1 Kings xii. 28.—The counsel of *Jeroboam*.

2 Sam. xvi. 21–23.—The counsel of *Ahithophel*—the man whose wisdom was regarded as an oracle: “as if a man had inquired at the oracle of God” (xv. 31; xvii. 14, 23).

2 Chron. xxii. 1–3.—*Ahaziah's* mother was “his counsellor to do wickedly.”

2 Chron. xxv. 17.—*Amaziah*, King of Judah, “took advice,” but was misled, and in the war which ensued was defeated.

Job ii. 9.—*Job's wife*. It was ill counsel to give to her husband, “Curse God and die.”

### COURAGE

Prov. xxviii. 1.—“The wicked flee when no man pursueth, but the righteous are bold as a lion” (1 Chron. xii. 8).

2 Tim. ii. 3.—“A good soldier of Jesus Christ.”

Jer. ix. 3.—“Valiant for the truth.” Cf. 2 Sam. xxiii. 20; Heb. xi. 34.

2 Tim. i. 10.—“God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.”

Phil. i. 28.—“In nothing terrified by your adversaries.”

Amos ii. 16.—“He that is courageous.” The margin reads, “strong of his heart.”

Ps. cxix. 46.—Fear not the face of man—Nathan before David, Elijah before Ahab, John the Baptist before Herod.

2 Pet. i. 5.—“Add to your faith virtue,” or courage—manly fortitude.

2 Sam. x. 12.—“Be of good courage.” Joab's good counsel. (1 Chron. xix. 13; Ezra x. 4; Isa. xli. 6).

Deut. xxxi. 6.—“Be strong, and of good courage” (Josh. i. 6, 9, 18, x. 25; 1 Chron. xxii. 13, xxviii. 20).

2 Chron. xix. 11.—“Deal courageously, and the Lord shall be with the good.”

1 Cor. xvi. 13.—“Quit you like men; be strong.”

Eph. vi. 10.—“Be strong.” What can the best armour do for the soldier who has no courage?

Ps. xxvii. 1.—The secret of a holy courage is assured confidence in the Lord.

Rev. iv. 7.—The *cherubim*—one of the living creatures was like a lion.

Deut. xx. 8.—Faintheartedness discourages others (Prov. xxiv. 10).

Exod. xxxii. 20.—*Moses* was a noble example of courage: though standing almost alone, he boldly vindicated the honour of his God, and reproved the whole congregation and Aaron for their sin. Yet while *Moses* boldly rebuked the people without fear, he interceded for them with the most fervent pleadings (vers. 11–13, 31, 32).

Josh. i. 6, 7–9.—*Joshua*. Observe how the exhortation, “Be strong and of good courage,” “Strong and very courageous,” addressed first to *Joshua* by *Moses* (Deut. xxxi. 7, 23), was afterwards given by God Himself, and then by the whole congregation (i. 18). Observe also how the grand motives for courage were to be the commission and presence of God (vers. 5, 6, 9). The same charge was handed on by *Joshua* to the people (x. 25), and afterwards by *David* to *Solomon* (1 Chron. xxii. 13; xxviii. 20).

Josh. xiv. 6–13.—*Caleb*, an old man of eighty-five, showed a brave spirit in asking to have *Hebron* for his inheritance, though he knew the *Anakim* were there, and the cities were great and fenced.

Judg. viii. 4.—*Gideon's* choice band of three hundred men were all bold warriors, “faint, yet pursuing.”

1 Sam. xvii. 32–50.—*David*, the youthful stripling, went forth against *Goliath* in the strength of the name of the Lord, and was made “more than conqueror.”

2 Sam. xxiii. 15, 16.—The “*three mighty men*” broke through the host of the *Philistines* to fetch *David* water from the well of *Bethlehem*.

2 Sam. xxiii. 20.—*Benaiah* slew two “lion-like men of *Moab*,” and also slew a lion in the midst of a pit in time of snow, when it would be unusually savage through hunger.

1 Kings xviii.—*Elijah*. What a noble example!—facing the king, and the court, and the priests; though standing by himself.

2 Chron. xxvi. 17, 18.—*Azariah*, and with him fourscore priests—bold valiant men—withstood King *Uzziah* for usurping the office of the priesthood and offering incense.

2 Chron. xxxii. 7, 8.—*Hezekiah* echoed *Joshua's* charge to the captains of war, “Be strong and courageous, be not afraid nor dismayed for the King of *Assyria*, for



- there be more with us than with him. With him is an arm of flesh, but with us is the Lord our God to help us, and to fight our battles." Cf. Jehoshaphat's words (xx. 5-17), and Joab's good counsel (1 Chron. xix. 13).
- Neh. ii. 5, v., vi. 11.—*Nehemiah*. How courage grows.
- Esther iv. 16; v. 1; vii. 3; viii. 5, 6.
- Jer. i. 6-9, 18.
- Ezek. ii. 6; iii. 8, 9.—*Ezekiel's* faithfulness is said to have cost him his life.
- Dan. iii. 16-18.—The *three Hebrew youths*.
- Dan. vi. 10.—*Daniel's* faith was stronger than the thought of fear.
- Matt. iii. 7, 8.—*John the Baptist* boldly reproved the Pharisees, and rebuked Herod (xiv. 4).
- Acts iv. 13-18, 20.—*Peter and John* (v. 41, 42).
- Acts vii. 55-60.—*St. Stephen*, the proto-martyr of the early Church.
- Acts xx. 22-24, xxiv. 25; 1 Thess. ii. 2; 2 Tim. iv. 16, 17.—*St. Paul*.
- Isa. l. 7; Luke ix. 51; John vii. 26.—The LORD JESUS.

## CREATION

- Gen. i. 1.—Is the work of God, "the great God, that formed all things" (Prov. xxvi. 10).
- John i. 3.—By Jesus Christ, as the efficient agent (1 Cor. viii. 6; Eph. iii. 9; Col. i. 16; Heb. i. 2, 10).
- Job xxvi. 13.—"By His Spirit He hath garnished (beautified) the heavens" (Ps. xxxiii. 6, civ. 30). Ps. civ. is one of the special Psalms appointed by the Church for Whitsunday.
- Gen. i. 2.—The Spirit of God brooded over the face of the waters.
- Gen. i. 1.—"In the beginning God created" (made out of nothing) "the heavens and the earth." The word is never used in the Old Testament of any but the Almighty. See Heb. xi. 3.
- Ps. xxxiii. 6.—"By the word of the Lord." The work of creation was effected by the simple word of the Creator, without instruments or helps: "He spake and it was done;" "Let there be light, and there was light."
- Isa. xl. 28.—"The Creator of the ends of the earth"—the furthest limit.
- Isa. xlv. 18.—The Lord created "not the world in vain," to be an empty void; "He formed it to be inhabited."
- Col. i. 16.—For His own glory, and the manifestation of Himself (Heb. ii. 10).
- Isa. xl. 26-28.—Creation exhibits most pre-eminently the

almighty power and greatness of God. It is noteworthy that the title of Almighty occurs most frequently in the Book of Job, which treats much of God as Creator and Preserver.

Ps. cxxxvi. 5.—Creation exhibits most marvellously the wonderful wisdom of God. It was the testimony of the devout Psalmist, "In wisdom hast Thou made them all" (civ. 24; Prov. iii. 19).

Ps. cxlv. 9.—Creation exhibits the infinite goodness of God. The world, like one large picture-book, represents Divine goodness, beauty, and bounty.

Rom. ix. 20.—Creation exhibits the sovereignty of God, as the potter hath power over the clay.

Gen. i., ii. 1-3.—The title "God," *Elohim*, denoting God as Creator and Ruler, occurs here thirty-one times.

Gen. ii.—The title "the LORD God"—Jehovah, in covenant relationship—is used in this chapter ten times. Though creation is for the good of every creature, the children of God have a special interest; they can say, "I believe in God the Father Almighty (my Father), Maker of heaven and earth."

Lev. xxiii. 23-25; Numb. xxix. 1.—The Feast of Trumpets, which began the civil year, was instituted, it is believed, partly to commemorate the era of creation—the world's birthday. Of all the festivals it was one of the most joyous. Ps. lxxxii., it is not improbable, was written to be used then.

Ps. civ.—The devout consideration of the creation should lead to reverence and adoration.

Jer. xxxii. 17.—To strong faith in Almighty power. "Ah, Lord God, Thou hast made heaven and earth; there is nothing too hard for Thee."

Ps. cxxiv. 8.—To assured reliance upon Divine help. "Our help is in the name of the Lord, who made heaven and earth." Yea, it is the Lord's own argument (Isa. xlii. 5; xlv. 24; xlv. 12; xlviii. 13).

Ps. viii. 3; cxliv. 3, 4; cxxxviii. 6.—It should teach man humility, when man is so little, and God so great, that the High and Holy One should stoop so low. "Lo, these are parts of His ways" (the skirt, the edge). But how little a portion we really know. Job xxvi. 14.

Ps. xciv. 9.—It should inspire man with holy fear. "He that formed the eye, shall He not see?"

Eccles. xii. 1.—It should lead the young to remember the Creator.

Isa. liv. 6.—It should whisper peace to the heart of the afflicted. "Thy Maker is thine husband."

Deut. xxxii. 6.—It should reprove those who forget God, for the baseness of their ingratitude.

1 Pet. iv. 18.—It should suggest sweet comfort to them that suffer according to the will of God—"a faithful Creator."

Ps. cxix. 73.—It is one of the gracious encouragements in prayer. "Thy hands have made me and fashioned me."  
"He knoweth our frame" (ciii. 14). "Forsake not the work of thine own hands" (cxxxviii. 8).

Gen. i. 31.—Most beautiful was the world as originally made. Omniscient Wisdom pronounced it "very good."

Rom. viii. 22.—Very fearful was the change when sin brought the blight and the curse upon creation.

Rev. xxi., xxii.—Paradise restored. "New heavens and a new earth" (Isa. lxxv. 17).

2 Cor. v. 17.—Meantime, the material creation is a type of the spiritual. "A new creature (creation) in Christ Jesus;" "Created in Christ Jesus unto good works" (Eph. ii. 10).

Seven stages in Gen. i., ii. 1-3 illustrative of the new creation—(1) chaos, (2) the brooding of the Spirit, (3) light, (4) life, (5) growth, (6) fruit, (7) rest.

Rev. iv. 11.—The *doxology of creation*—"Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created."

## CUPS

Isa. li. 17.—The cup of trembling. Conviction

Ps. cxvi. 13.—The cup of salvation. Pardon.

1 Cor. x. 16.—The cup of blessing. Communion.

Jer. xvi. 7.—The cup of consolation. Comfort.

Matt. x. 42.—The cup of cold water. Ministry.

Isa. li. 17.—The cup of fury. Guilt.

Rev. xiv. 10.—The cup of indignation. God's wrath.

## CURIOSITY

Gen. iii. 4.—*Adam and Eve*. A craving after forbidden knowledge, was one cause of the fall of our first parents.

Gen. xxxiv. 1.—*Dinah* "went out to see the daughters of the land." According to Josephus, attracted by some festival, she was curious to see the dress and habits of the women of the country.

- Exod. xix. 21.—*Israel at Mount Sinai*. So far from being restrained by fear, Moses had to charge the people not to gaze with profane curiosity at the awful mount.
- Dent. xii. 30.—*Israel*. Lest they might be snared into sin, were forbidden even to inquire after the gods of the surrounding nations, saying, "How did these nations serve their gods? even so will I do likewise."
- Numb. iv. 5, 15-20.—The *Kohathites*, whose office it was to carry the ark and the vessels of the sanctuary, were strictly prohibited from touching any holy thing on pain of death.
- 1 Sam. vi. 19, 20.—*The men of Bethshemesh* were smitten with sudden death, because they profanely looked into the ark.
- 2 Kings viii. 4.—*Jehoram* talked with Gehazi, "Tell me, I pray thee, all the great things that Elisha has done." It was most probably curiosity that prompted him, not any desire to receive instruction.
- Matt. xii. 38, xvi. 1-4; Mark viii. 11, 12; Luke xi. 16, 29; John ii. 18, 19, iv. 48.—The *Jews* of our Lord's time were constantly craving after some visible sign or miracle of power. Our Lord never gratified such carnal desires.
- Luke xix. 3.—*Zacchæus* desired to see Jesus, "who"—what manner of man—He was.
- Luke viii. 51.—Many would have been glad to witness the raising of Jairus's daughter, but Jesus suffered no one to be present but Peter, James, and John, and the father and mother of the damsel.
- John xii. 9.—Many people thronged to see Jesus, not for His sake only, but that they might see Lazarus also, whom He had raised from the dead.
- Luke xxiii. 8.—*Herod* was glad when Jesus was brought before him, hoping he might see some miracle done by Him.
- Luke xiii. 23.—"Lord, are there few that be saved?" It is worthy of note how our Lord generally refused to answer directly any questions put to Him apparently from mere curiosity. "Art thou He that should come, or look we for another?" (Matt. xi. 3). "Who is the greatest in the kingdom of heaven?" (Matt. xviii. 1). "In the resurrection whose wife shall she be of the seven?" (Matt. xxii. 28). "Lord, wilt Thou at this time restore again the kingdom to Israel?" (Acts i. 6).
- Acts xvii. 21.—The *Athenians* and strangers who met at Mars' Hill, spent their time in nothing else than either to tell or to hear some new thing.

## DAILY

Matt. vi. 11.—“Give us this day our daily bread.” What a type was the manna—given every day, fresh every morning, free for all.

Ps. lxxxvi. 3.—Daily prayer (xxv. 5).

Ps. cxlv. 2.—Daily praise (xxxv. 28 ; xlv. 8 ; lxxii. 15 ; xcii. 2).

Lam. iii. 23.—Daily mercies (Ps. lxviii. 19). “Who daily loadeth us with benefits ;” or, as R. V., “who daily beareth our burdens.”

Ezra iii. 4.—Daily duty.

Luke ix. 23.—Daily self-denial : taking up the cross daily. “I die daily” (1 Cor. xv. 31).

Prov. viii. 30.—Daily watching.

Ps. lxi. 8.—Daily performing our vows.

Acts xvii. 11.—Daily Scripture searching.

Ecl. xi. 6.—Daily liberality.

John x. 3, 4.—The course of the day has been beautifully traced out in this allegory of our Lord. In the morning the shepherd comes, and puts forth the sheep, and goes before them ; through the day he watches over them in the good pasture, providing for and defending them ; in the evening he leads them back to the fold.

Ps. lxxi. 8, 15, 24.—“All the day.”

## DARKNESS

Job xxxvii. 19.—The emblem of *ignorance and unbelief* (Isa. ix. 2 ; lx. 2 ; John i. 5 ; Eph. iv. 18). Cf. “the veil spread over all nations” (Isa. xxv. 7) ; and upon the Jews, in the reading of the Scriptures (2 Cor. iii. 15 ; John viii. 12).

Gen. xv. 12.—The emblem of *bondage*. The “horror of great darkness,” which fell upon Abram, foreshadowed the long bondage of Egypt. Our deliverance through Christ is compared to the rescue of prisoners from a deep dungeon (Isa. xlii. 7 ; xlix. 9). See Ps. cvii. 10.

Ps. lxxviii. 2.—The emblem of *obscurity and mystery*. “Dark (obscure) sayings ;” “clouds and darkness” (Ps. xcvi. 2). Cf. the thick darkness which shrouded Mount Sinai at the giving of the Law (Exod. xix. 16 ; Heb. xii. 18). Christ’s teaching in parables was, in a manner, in darkness (Matt. x. 27).

Job iii. 4, 5 ; v. 14.—The emblem of *affliction and terror* (Isa. v. 30 ; Joel ii. 2 ; Lam. iii. 6 ; Ps. cxii. 4) ; like those overtaken by a storm at sea, fearing a shipwreck in the dark night (Acts xxvii. 20).



Ps. xxiii. 4.—The emblem of *fear and gloom*, as of the shadow of a deep valley. "The valley of the shadow of death;" or as when the lamp suspended in the tent is extinguished.

Ps. lxxxii. 5.—The emblem of *sin* generally.

Prov. ii. 13; iv. 19; Eph. v. 11.—Especially sin done in secret (Isa. xxix. 15; 1 John ii. 8, 9). In the great day of judgment the Lord will bring to light "the hidden things of darkness" (1 Cor. iv. 4).

1 Sam. ii. 9.—The emblem of *death* and the *grave* (Job x. 21, 22; Ps. lxxxviii. 11, 12). "The land of darkness" (Job x. 21).

Eph. vi. 10.—The emblem of *Satan* and the evil angels; "the rulers of the darkness of this world." The kingdom of the Apocalyptic beast was "full of darkness" (Rev. xvi. 11; see Luke xxii. 53).

✓ Matt. xxii. 13.—The emblem of the *place and state of future punishment*. "Outer darkness." "Blackness of darkness" (2 Pet. ii. 4; Jude 6, 13).

Ps. lxxiv. 28.—"The dark places of the earth"—a description of the heathen world, most terribly true.

John iii. 19.—The preference of moral and spiritual darkness to "the light of truth," is a mournful evidence of the fallen state of human nature. Sore eyes cannot bear the brightness of the sun.

Matt. vi. 23.—"If thine eye be evil, thy whole body shall be full of darkness."—If the spring be polluted, if conscience be perverted, what can the stream be?

Job xxiv. 13.—"They rebel against the light" (see *Blindness*).

✓ Gen. i. 2; 2 Cor. iv. 6.—The natural darkness which rested upon the face of the deep at *creation*, is a type of the spiritual darkness brought into the world by sin. It was the first command, "Let there be light."

John viii. 12; xii. 35.—The *Lord Jesus* came as the great Light, whose office it is to scatter darkness. It is observable how, before the First and Second Advent, the darkness is said to be great (Isa. ix. 2, lx. 2, xlii. 7; Matt. iv. 16).

Eph. v. 8; Col. i. 13.—Deliverance from a state of darkness is one of the greatest Gospel blessings. It involves two privileges, transference of state, and transformation of character (Rom. xiii. 12).

Exod. x. 23.—Egypt and Israel—the terrible plague of darkness, darkness which might be felt. "But the children of Israel had light in their dwellings."

Exod. xiv. 19.—The pillar of cloud and fire was darkness to Egypt, but it gave light to Israel.

### DEAFNESS—SPIRITUAL

Isa. xlii. 8.—“Bring forth the blind people that have eyes, and the deaf that have ears” (xlii. 19; Jer. v. 21). The prophet Ezekiel gives it as a consequence of their rebellion (xii. 2).

Jer. vi. 10.—“Their ear is uncircumcised, and they cannot hearken;” “cannot,” because they will not (ver. 17). “Stiff-necked, and uncircumcised in heart and ears” (Acts vii. 51).

Heb. v. 11–13.—“Dull of hearing,” even when “for the time” such ought to have been “teachers.”

2 Tim. iv. 3.—“Having itching ears”—justly punished for turning from the solid truth, by being turned unto fables.

Ps. lviii. 4.—Like the deaf adder that refuses to be charmed.

Zech. vii. 11.—It is the part of bold sinners to stop the ears wilfully, lest they should hear the law, and be convicted by it.

Jer. vi. 17; vii. 27; xi. 8–11; xvii. 27; xxv. 4; xxvi. 4; xxxii. 14; xxxviii. 1; xlv. 5.—So was it with the men of Jeremiah’s time. How frequently does he mourn, “they hearkened not, nor inclined their ear.”

Prov. xxviii. 9.—The righteous retribution of God shall come upon those who will not hear (xxi. 13; Isa. i. 15).

John viii. 43.—No wonder that the people of our Lord’s day did not understand His teaching; wilfully deaf, how could they hear His words?

Isa. xxxv. 5.—One of the rich blessings of the reign of Christ will be—“Then the ears of the deaf shall be unstopped.”

Matt. xi. 2.—Our Lord’s miracles of making the deaf to hear were one sign of His Messiahship, and a shadow of the glory of His spiritual kingdom.

### DEATH—NATURAL

Job xviii. 14.—“The king of terrors” (Rom. v. 14). “Death reigned.” “The last enemy that shall be destroyed” (1 Cor. xv. 26).

2 Sam. xiv. 14.—Is *inevitable*. “We must needs die” (Eccles. iii. 2, 20). There is no discharge in that war (Eccles. viii. 8; Job xxx. 23; Heb. ix. 27).

Rom. vi. 12, 23.—The *consequence of sin* (Gen. ii. 17; Rom. v. 21).

- Josh. xxiii. 14.—*Universal*. "The way of all the earth."  
The one event which happeneth to all (Eccles. ii. 14).  
"Ye shall die like men" (Ps. lxxxii. 7; xlix. 10; lxxxix. 48).
- Gen. xxvii. 1.—*Uncertain* as to *time*. Isaac thought his end was near, yet he lived forty-three years longer; Esau lived ninety-three years after he said, "I am at the point of death" (Gen. xxv. 32); Jacob, eighteen years after his dreary foreboding (Gen. xlii. 38); Barzillai, at eighty, spoke like one who must soon say "farewell" to earthly pleasures (2 Sam. xix. 35); St. Paul, "I die daily" (1 Cor. xv. 31; Phil. i. 22).
- Job v. 26.—*Varying* as to *manner*. Some die in *full age*, like a shock of corn ripe for the harvest: Abraham, David, Solomon.
- Ps. xc. 5, 6; Job xiv. 2.—Some die *suddenly*, cut off as the humble grass, or the fragrant flower, cut down in a moment; or like the weaver's thread cut off (Isa. xxxviii. 14); like the tops of the ears of corn (Job xxiv. 24; see Job xxxiv. 20).
- Ps. xc. 5.—Some die *violently*. "Carried away as by a flood;" "driven away" (Prov. xiv. 32); like a candle blown out (Job xxi. 17).
- Gen. xv. 15.—Some die *peacefully*. It is sweet to remember how many soft and gentle terms are used to express the death of the saints of God. They "sleep;" "hushed to sleep in Jesus;" "they rest from their labours;" they "enter into peace;" "rest in their beds;" wait quietly and hopefully, as "the time of their departure" is at hand.
- Job xiv. 14.—*Readiness* for death (Luke ii. 29; 2 Tim. iv. 7). It is a right thing to arrange our temporal concerns in prospect of death (2 Kings xx. 1), much more to make sure of that which is spiritual and eternal (2 Tim. iv. 7).
- Heb. ii. 15.—The *fear* of death—is a bondage from which Christ is engaged to deliver His people.
- Eccles. ix. 10.—The *consideration* of death, as the end of earthly probation, should be a motive to the diligent improvement of the present life (John ix. 4).
- Heb. ix. 27; Heb. ix. 27.—Death will be followed by resurrection and "eternal judgment."
- Rom. vi. 9.—Is conquered by Christ. "Death stung himself to death when he stung Christ" (Rev. i. 18).
- 1 Cor. iii. 22.—Even death, the curse that came by sin, through Christ, is turned into a blessing. It cannot separate the believer from the Lord (Rom. viii. 36).

Isa. xxv. 8.—In the resurrection the triumph and victory will be complete. "He will swallow up death in victory ;" "destroy" the great destroyer (1 Cor. xv. 26 ; Rev. xx. 14) ; and the conquering warrior shall sing the triumph song, "O death, where is thy sting ?" &c. (1 Cor. xv. 56 ; Hos. xiii. 14).

Gen. iv. 8.—Death was originally threatened as a curse, but it first lighted on a saint.

Gen. xxiii. 11-20.—The first land that Abraham acquired in Canaan was the possession of a burial-place.

Gen. xxxv.—Here are three deaths recorded in one chapter—a father, mother, and a nurse.

Acts.—In the Acts of the Apostles we have the record of seven deaths—Judas, Ananias and Sapphira, Stephen, Dorcas, James, Herod Agrippa—and how different were they !

John xix. 41.—"In the garden there was a new sepulchre." A garden is laid out for pleasure, but here was a place of death amidst surrounding life and beauty.

Ps. lxxviii. 20.—"To God the Lord belong the issues from death." He can give over to death or deliver from death (1 Sam. ii. 6).

Numb. xxiii. 10.—"Let me die the death of the righteous." Many, like Balaam, desire the good man's death, who do not copy the good man's life.

Ps. cxvi. 15.—"Precious in the sight of the Lord is the death of His saints." The meaning seems to be rather, the life of His chosen ones. One of the verses sung at funerals in the early Church.

John xii. 24.—Death is the prelude to fuller life. "Except a corn of wheat," &c.

2 Tim. i. 10.—The Lord Jesus hath "abolished death," taken away the sting.

Phil. i. 21.—"For me to live is Christ, and to die is gain ;" the two are joined together, grace and glory.

John xxi. 19.—"By what death he should glorify God." As in life, so in death, the believer magnifies the Lord (Phil. i. 20 ; Rom. xiv. 7, 8).

2 Cor. iv. 16 ; v. 1-4.—The Christian's end is cheered and brightened with present comfort and glorious prospects (Prov. xiv. 12).

Rev. xiv. 13.—"Blessed are the dead which die in the Lord—that they may rest from their labours, and their works do follow them" (1 Thess. iv. 10).

## DEATH OF CHRIST

*Prefigured* by the various sacrifices and offerings divinely appointed—Abel's sacrifice, Abraham's ram, the paschal lamb, &c.

Exod. xvii. 6.—The smitten *Rock* (1 Cor. x. 4).

Lev. i.—v.—The burnt-offering and other offerings.

Lev. xvi. 20—22.—The *scapegoat*.

Lev. xiv.—The offerings made at the cleansing of the leper.

Numb. xxi. 8, 9.—The *brazen serpent* (John iii. 14, 15).

Numb. xix. 2—8.—The *red heifer* (Heb. ix. 13, 14).

Isa. liii. 8 ; Dan. ix. 27 ; Zech. xiii. 7.—The death of Christ was foretold by the prophets.

Acts ii. 23 ; iv. 27, 28.—Divinely appointed, though accomplished by the wicked hands of sinful men.

Matt. xxvii. 29—34 ; John xix. 28.—The death of the cross was peculiarly painful. The draught offered Him to lull the pain, our Lord refused (Matt. xxvii. 34).

Heb. xii. 2.—Ignominious.

John x. 11, 18 ; Gal. i. 4, ii. 20 ; Titus ii. 14.—Voluntary.

Isa. liii.—Vicarious. In this wonderful prophecy there are eleven references to the vicarious sufferings and death of Christ. Cf. Matt. xx. 28 ; 1 Pet. iii. 18 ; Gal. iii. 13.

Heb. ix. 16, 17.—Necessary, as the death of the testator must take place before the will can be "of force."

Rev. i. 18.—"I am he that liveth and was dead." Literally, "became dead," implying a free and voluntary act (John x. 12).

John xv. 13.—What greater proof can there be of love, than for a man to lay down his life for his friends ? But Christ gave His life not for friends only, but for enemies—for all—even for the rebellious (Ps. lxviii. 18).

Luke xxii. 19.—The *Lord's Supper*. Christianity is the only religion that we know of, that glories in the ignominious death of its Founder, and has commemorated it for nearly two thousand years by a feast of love.

Matt. xxvi. 18.—"My time is at hand." The exact hour of our Lord's death was fixed beforehand by the Divine decree. It is remarkable how many attempts the Jews made to put Him to death. But always in vain—as Luke iv. 30 ; John viii. 59, x. 39, because the time appointed was not yet come (John ii. 4 ; vii. 6, 8, 30 ; viii. 20).

Matt. xxvii. 46.—It is most probable that Christ's death took place at the time of offering the evening sacrifice, when the priests would be officially in the Temple. Then



the veil of the Temple was rent in twain—signifying that the oblation and the offering were to cease (Dan. ix. 27).

Luke xiii. 32.—“The third day I shall be perfected.”

John xiii. 31, 32.—“Now is the Son of man glorified.” The death of Jesus, though ignominious, was attended with superhuman glory. It was the prelude to His coronation of glory and honour (vii. 39; xii. 16, 23; xvii. 10; Acts iii. 13; Heb. ii. 10).

Luke ix. 31.—Even in the hour of His transfiguration, Moses and Elias, who appeared in glory, spake of His approaching decease (a soft and tender word, which Peter remembered long after, and applied to his own death) which He should accomplish at Jerusalem—probably the only time when any spoke to Christ of His death as understanding it.

Rom. vi. 3; 2 Cor. iv. 11; Phil. iii. 10.—The dying of Christ for sin should be the pattern of His people’s death to sin. It was St. Paul’s ambition to be conformable to His death, so “They that are Christ’s have crucified the flesh, with the affections and the lusts” (Gal. v. 23).

John ii. 19.—It is remarkable how soon and how clearly our Lord’s death was spoken of by Him. His words, “Destroy this Temple;” “The Son of man must be lifted up;” “The bridegroom taken away,” &c., were spoken only a few months after He began His ministry. So were the allusions to carrying the cross (Matt. x. 38; xvi. 24, &c.).

Isa. liii. 12.—He “poured out His soul unto death,” more than He died; implying a voluntary sacrifice.

John xii. 24.—Christ’s death was the certain prelude to resurrection life. The “corn of wheat” must die, but by rising again it was to bring forth “much fruit.”

Deut. xxxiv. 6.—When Moses died, the Lord buried him, but no one knew where his body was laid. When our Lord died and was buried, angels came and said, “Come, see the place where the Lord lay.”

## DECEIT

Mark vii. 22.—Comes from an evil heart.

Jer. xvii. 9.—“The heart of man is deceitful (full of deceit) above all things.”

Ps. l. 19.—The tongue (lii. 2; Prov. xxviii. 23).

Rom. i. 29.—The wicked are full of deceit. They devise deceit (Ps. xxxv. 20); utter it (Ps. x. 7; xxxvi. 3);

hold it fast (Jer. viii. 5); practise it (Jer. ix. 5, 6); delight in deceit (Prov. xx. 17).

Jer. v. 27.—The deceitful are like a cage of decoy birds.

1 Thess. ii. 5.—Like a fair cloak hiding a foul figure, a cloak of covetousness or hypocrisy.

Ps. lii. 2.—Like a sharp razor, looking so bright and smooth, but working deceitfully.

Ps. cxix. 69.—“The proud have forged a lie against me.” The Hebrew word for forged means to smear a thing over, to conceal and hide its real nature.

Eph. iv. 14.—“By the sleight of men, and cunning craftiness.” In the Greek, “a method of deceit,” a systematic plan.

2 Pet. ii. 3.—“With feigned words shall they make merchandise of you.”

Col. ii. 4.—“Enticing words” that “beguile.”

Rom. xvi. 18.—“By good words and fair speeches they deceive the hearts of the simple.”

Ps. lv. 21.—“The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.”

Prov. xxvii. 6.—“The kisses of an enemy are deceitful.”

Jer. xlii. 20.—“Ye dissembled in your heart.” Margin, “Ye have used deceit against your souls.”

Ps. v. 6.—All deceit is abhorred by God.

1 Pet. ii. 1.—God’s children are called to lay it aside. Cf. Job xxxi. 5.

Ps. ci. 7.—And to shun those who practise it.

Numb. xvi. 7.—“Wilt thou put out the eyes of these men?”—as we say, throw dust in their eyes, and deceive them.

Gen. iii. 1; 2 Cor. xi. 3.—“The *Serpent* beguiled Eve through his subtlety”—dazzling her imagination with the promise of increased knowledge and honour. See Rev. xii. 9.

Gen. xii. 11; xx. 2.—*Abram* deceived Pharaoh and Abimelech as regards Sarah. His example was followed by Isaac about Rebekah (xxvi. 6, 7).

Gen. xxvii. 6–24.—*Rebekah* and *Jacob* deceived Isaac, and bitter retribution followed. Jacob was an exile for more than twenty years, and was deceived by his own sons, and Rebekah never saw her favourite son again.

Gen. xxxvii. 31, 32. *Joseph’s* brethren deceived their aged father.

Josh. ix. 4, 5.—The Gibeonites deceived Joshua, and were

made ever after, hewers of wood and drawers of water to the congregation (vers. 22, 23).

- 1 Sam. xxi. 13.—*David* feigned himself mad before Achish.
- 1 Kings xii. 28.—Jeroboam's counsel to set up the calves at Dan and Bethel was not designed really for the convenience of the people, but to carry out his own purposes and further his own self-interest.
- 1 Kings xiii. 10, 11.—The prophet of Bethel deceived the old prophet.
- 2 Kings x. 18-21.—Jehu gathered together the worshippers of Baal on the pretence of making a great sacrifice for him ; but he did it in subtlety, meaning to destroy them.
- Dan. vi. 7-9.—*Daniel's accusers* and enemies pretended to do great honour to the king. Their real design was to lay a plot for the destruction of Daniel.
- Neh. vi. 2.—*Sanballat* and *Geshem*, foiled in their attempt to injure Nehemiah openly, had recourse to deceit, and sought a private interview, proposing to meet in a friendly spirit. "But they thought," said Nehemiah, "to do me mischief."
- Matt. ii. 8.—*Herod* pretended the intention of himself worshipping the infant King.
- Matt. xxii. 15.—The *Pharisees* tried to entangle the Lord Jesus with their subtle questions and flattering address.
- Luke xiii. 32.—"Go tell that fox" (Herod).

## DEFENCE

- Ps. vii. 10.—"My defence is of God" (lix. 9, 16 ; lxii. 2, 6).
- Ps. lxxxiv. 11.—"The Lord God is a *sun* (to enlighten and cheer) and *shield* (to defend and protect)." The P.B. version is "a light and defence."
- Ps. iii. 3.—"Thou, Lord, art a shield for me." "The shield of Thy help" (Deut. xxxiii. 29 ; Ps. v. 12, xxviii. 7, cxix. 114).
- Ps. xviii. 1, 2.—Nine figures the Psalmist gathers together to magnify God as his protector and defender. Can we wonder he begins, "I will love thee, O Lord?"
- Ps. lxi. 3.—The Lord is "a strong tower," "a shelter" for His people (see *Refuge*), a "fortress" (xviii. 2.)
- Job i. 10 ; iii. 23.—A *protecting* "*hedge*." Even Satan bore testimony to this (Hos. ii. 6).
- Ps. xxvii. 5.—"A *pavilion*," or spreading canopy. "In the secret of His Tabernacle," as it were, in the inner shrine of His dwelling-place, "shall He hide me" (xxx. 20).
- Ps. cxi. 7.—A *helmet*, covering the head in the day of battle.

- Ps. xvii. 8.—As the *eye*, so exquisitely delicate and soon injured, is protected by nature with the most wonderful safeguards.
- Ps. cxxv. 2.—As the *mountains* are round about Jerusalem.
- Isa. xxxi. 5.—As *birds* hover over their young, ready to leap forward for their defence (Deut. xxxii. 11).
- Matt. xxiii. 37.—As a *hen* gathereth her brood under her wings (Ps. lvii. 1). See Deut. xxxii. 12, the eagle.
- Zech. ii. 5.—As a *wall of fire* around Jerusalem, and the glory in the midst.
- Ps. cxxi. 5, 6.—As a kindly *shadow* protecting from the heat (Isa. xxv. 4, 5).
- Isa. xxvi. 1.—As a *strong city* with walls and bulwarks.
- Ps. cxxvii. 1.—The Lord's defence of His people is *indispensable*.
- Ps. xli. 1.—*Available* at all times, "a very present help in trouble."
- 2 Chron. xvi. 9.—In all places (Gen. xxviii. 15).
- Ps. xci. 5-7.—In all kinds of danger.
- Ps. xci. 4.—In varying ways. He can cover with the warm soft feathers, or hide behind the strong hard shield.
- Ps. v. 11, 12.—Well may the saints rejoice and sing.
- Exod. xii. 13.—The *sprinkled blood* was Israel's protection at the first Passover. "When I see the blood, I will pass over you."
- Exod. xiv. 19, 20; Numb. ix. 15-23.—The *pillar of cloud and fire* served both for direction and protection. It gave light and defence to Israel, whilst it was darkness by day, and terror by night, to the Egyptians (Ps. cv. 39).
- Numb. xiv. 10.—The *glory of the Lord* protected Moses, when the people spake of stoning him.
- 2 Sam. viii. 6, 14; 1 Chron. xviii. 6, 13.—*David*. "The Lord preserved David whithersoever he went," through all the perils of his chequered life, from the lion and the bear, from Goliath's sword and Saul's spear, from the Philistines' jealousy and from Doeg's malice, from Shimei and Ahithophel, and other enemies, and most strikingly, he was preserved from Saul's fury by Saul's own son Jonathan, and his own daughter Michal.
- 2 Kings vi. 17.—*Elisha*. The preservation of God's prophet in a time of danger gives an instance of the wonderful ministry of angels. How little we know when Ps. xci. 11 is being fulfilled.
- 2 Cor. xi. 23-28.—*St. Paul*. A life full of danger and deliverances—stoned, shipwrecked, in perils—in deaths

oft—yet preserved by the unseen shield, till God's time came. See Acts xviii. 10, "For I am with thee, and no man shall set on thee, to hurt thee."

### DEJECTION—DESPONDENCY

Ps. xlii. 5, 6, 11; xliii. 5.—"Why art thou cast down, O my soul?" The Hebrew word for "cast down" is a strong one, and means utterly prostrate, as a man thrown down in close wrestling. Observe how the Psalmist, an exile from home, three times thus chides himself, and each time turns in hope to God.

Ps. xlii. 5, 6, 11.—"And why art thou disquieted within me?"—the word used for the tumultuous roaring of the sea (xlvi. 3).

Ps. xxxv. 14; xxxviii. 6; xliv. 25.—My soul is "bowed down greatly." Even to the dust, like mourners in deep grief (2 Cor. iv. 8), "perplexed," stunned, at one's wits' end.

Prov. xii. 25.—In heaviness (Ps. xxxviii. 4; Isa. lxi. 3; 1 Pet. i. 6).

Ps. cix. 22.—Wounded in spirit (Prov. xviii. 14).

Ps. lxix. 2.—Sinking in deep mire, in the pit, deep waters.

Isa. xxxv. 4.—With hands hanging down, and knees failing, as men bemoaning themselves in a hopeless state.

Jer. ii. 25; xviii. 12.—Who say driven to despair, "There is no hope;" "Is the case desperate?" (ii. 25, margin) (Ezek. xxxvii. 11; 2 Cor. i. 8).

Isa. xxxvii. 3.—It was an old proverb of despondency, "The children are come to the birth, and there is not strength to bring forth."

Is. xlix. 4.—"I have laboured in vain, and have spent my strength for nought."

Ps. lxxvii.—"And I said, This (spirit of despondency) is my infirmity: but I will remember the years of the right hand of the Most High." The wisdom of the desponding child of God is thus best exercised. Look out of self. Lift the eye upward.

Ps. xxii. 1.—In the darkest hour, when God seems to have forsaken us, the believer can still cry, "My God, my God."

Ps. xxvii. 11.—Faith "keeps the soul from fainting."

Gen. xxxvii. 30-33; xlii. 31-38.—*Jacob*. We can scarcely wonder at his piteous plaint, "Joseph is without doubt rent in pieces." "All these things are against me." How little we realise that adverse appearances are often



- followed by the surprise of unlooked-for blessings. Surely, "Jacob's history teaches us the lesson of hope."
- Num. xi. 14, 15.—*Moses*. "I am not able." Yea, he dared to ask God, "Kill me, I pray Thee, out of hand."
- 1 Sam. xxvii. 1.—*David*. "I shall now one day perish by the hand of Saul." It was only four years after the great victory over Goliath, and since that he had had repeated escapes from Saul's persecution: how could David now at last despond?
- 1 Kings xix. 10-14.—*Elijah*. After the victory of Carmel. "I, even I only, am left; and they seek my life."
- Isa. xxxix. 9-20.—*Hezekiah*. Physical weakness is often a time of dejection and gloom.
- Jer. xxxi. 15.—*Rachel*, weeping for her children, refused to be comforted.
- Luke xxiv. 21.—The *disciples*, after Christ's death, seem to have lost all hope.

## DESIRE

- Gen. vi. 5, margin.—Originally a pure passion in man, but perverted by the fall. In Eph. ii. 3, "the desires of the flesh" are marked as a principal part of man's sinful nature.
- Prov. xi. 23.—In the renewed man, "the desire of the righteous (so far as he follows after righteousness) is only good."
- Matt. v. 6; Luke i. 53.—Strong desire is to the soul what *hunger* is to the body.
- Ps. xlii. 1.—It is like *thirst*, as of the hart panting after the water-brooks, or the parched ground crying for the rain (lxiii. 1; lxxv. 9. See margin).
- Ps. lxxxiv. 1; cxix. 81.—Like the *faintness* of mind and body which men feel as the result of earnest longing.
- Ps. cxix. 20.—Like the *heart-breaking* through the overpowering strength of yearning.
- Ps. cxix. 131.—"I opened my mouth and panted." As a thirsty man burning with heat on a sultry day, or a racer exhausted by the strain of violent exertion. So Job longed to find the Lord (xxiii. 3); David (Ps. lxiii. 1); and St. Paul (Phil. iii. 12-14).
- Ps. lxxxiv. 2.—"My soul longeth." The Hebrew word means "grows pale," as if pining away. It is the word used in Gen. xxxi. 30 of Jacob's longing for his father's house.
- Exod. xxxiv. 24.—The desires of men are under the control of the Almighty, to excite or restrain. It was the special

- promise to Israel, that when they went up to their annual feasts, no man should desire their land. See Prov. xxi. 1; Ps. cxix. 36; 2 Cor. viii. 16.
- Prov. xix. 22.—“The desire of a man”—to do good—“is his kindness,” accepted for the intention, though he may fail in the execution (2 Cor. viii. 12).
- Prov. xiii. 19.—“The desire accomplished is sweet to the soul.” Abraham, when at last he received the child of promise, called him Isaac=“laughter.”
- Prov. x. 24.—“The (right) desire of the righteous shall be granted,” as the all-wise God in His love and goodness may see fit. There is a beautiful contrast between the beginning and ending of daily service in the “Book of Common Prayer:” First the Confession, “We have followed too much the devices and desires of our own hearts.” Cf. the closing prayer, “Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them.” (Ps. x. 17) “The desire of the humble” (cxlv. 19) of holy fear.
- Prov. xiii. 12.—“Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life.”
- Ps. xxxvii. 3.—“Delight in the Lord,” and in such things as He delights in, “and He will give thee the desires of thine heart” (John xv. 7).
- Gen. iii. 6.—The desire of the *curious*. “The tree of knowledge of good and evil” appeared to Eve “pleasant to the eyes” (in margin, “a desire”), “and a tree to be desired to make one wise.”
- Job xxxiii. 20.—The desire of the *epicure*—“Dainty meats,” in margin, “meat of desire.”
- Prov. xxi. 25.—“The desire of the *slothful* killeth him” with disappointed expectation: he is always wishing, but “his hands refuse to labour” (xiii. 4).
- Ps. cxii. 10.—“The desire of the *wicked* shall perish.”
- Ezek. xxiv. 16.—The desire of *married* life.
- Ps. cvi. 24; Dan. viii. 9; Zech. vii. 14.—The desire of the *patriot*. The land of *Canaan* was called a “pleasant land,” in margin, “a land of desire.”
- Ezek. xxiv. 21.—So was the *Temple*. “The excellency of your strength, the desire of your eyes.”
- Ps. lxxiii. 25.—The *spiritual* desire of the true believer: to desire the Lord God supremely (Isa. xxvi. 8, 9); “to behold the beauty of the Lord” (Ps. xxvii. 4); to be nourished by “the sincere milk of the word” (1 Pet. ii. 2, 3); to depart when it is God’s will, and be with Christ”

(Phil. i. 23) ; to look forward to "a better country, that is a heavenly" (Heb. xi. 16).  
Hag. ii. 7.—The Lord Jesus was predicted as "the Desire of all nations."

# GRANTED DESIRES

- 1 Sam. i. 27 ; ii. 1-10.—*Hannah's* desire to have a son was granted, and acknowledged by her with song and praise.
- 1 Kings iii. 5-15.—*Solomon's* desire for wisdom. God graciously honoured his unselfishness, and gave him what he asked and more.
- Esther iv. 16.—*Esther's* brave desire and effort to save her people were successful. See viii. 15, 16.
- Mark x. 51.—*Blind Bartimæus*. "What wilt thou that I should do unto thee? Lord, that I may receive my sight." It was a natural desire and a gracious answer. "And he followed Jesus in the way."
- Luke ii. 25, 26.—*Aged Simeon* was privileged to see "the consolation of Israel" before his death. It seemed as if he could then lie down and depart in peace. What a wonderful faith, and spirituality of mind, distinguished this ancient saint, when the desire to see the Lord's Christ was even stronger than the love of life!

# REFUSED DESIRES

- Gen. xvii. 18.—The Lord sometimes *refuses* what His people desire, and yet shows them favour whilst refusing. It was Abraham's desire, "O that Ishmael might live before Thee." God would not have Ishmael to take the place designed for Isaac, but He said, "As for Ishmael, I have heard thee: behold, I have blessed him," &c.
- Deut. iii. 23-27.—*Moses'* most earnest desire to enter the Promised Land was disallowed, but he was favoured with a view of it from Pisgah before he died (xxxiv. 1, 2).
- 2 Sam. vii. 4-13.—*David's* pious request to build the Temple was refused; but the Lord gave him the pattern of it, and he had the pleasure and honour of making full preparation for Solomon to carry out.
- Mark v. 18, 19.—The *healed demoniac* prayed to be with Jesus and follow him. It was the natural desire of a grateful heart, but the Lord had other work for him to do.
- Acts xvi. 6, 7.—*St. Paul's* desire to go into Bithynia was refused, without any reason being given. His course was soon after directed to Macedonia, which led to the founding of the first Christian church in Europe.

## DESPISED

Prov. xi. 12.—“He that is void of wisdom” (margin, “destitute of heart”) “despiseth his neighbour,” and sinneth (xiv. 21).

Job xii. 5.—“He that is ready to slip with his feet (who is in the way of misfortune) is as a lamp despised (or the torch which the traveller throws away at the end of his journey), in the thought of him that is at ease.”

Lam. iv. 2.—It is the frequent lot of God’s children, “the precious sons of Zion, comparable to fine gold ; how are they esteemed as earthen pitchers, the work of the hands of the potter.”

Jer. xxx. 17.—“They called thee an outcast, saying, This is Zion, whom no man seeketh after.”

Micah v. 2.—Bethlehem Ephratah was looked down upon because “little among the thousands of Judah.”

Ps. cxix. 141.—“I am small and despised,” yet am I not still a true servant of the Lord, forgetting not His word?

Isa. xli. 17.—“Fear not thou worn Jacob. I will help thee.”

James ii. 5.—“Hath not God chosen the poor of this world,” though men may despise them ? (ver. 6).

1 Cor. i. 27.—“Yea, He hath chosen the foolish things—the weak things, the base things, and things which are despised—yea, even things which are not—that no flesh should glory in His presence.”

Matt. xviii. 10.—God’s “little ones” are very dear to Him, though often little cared for by man.

2 Tim. iii. 3.—One of the signs of “the last days” is, men shall be “despisers of those that are good.”

1 Sam. xvii. 42.—David, the brave and pious champion of Israel, when he would go forth against Goliath, was “disdained” for his youth by Saul, and still more by Goliath.

2 Sam. vi. 14.—And, again, when in the exuberance of his joy he danced before the ark, he was despised by Michal.

Neh. iv. 2.—The builders of the walls of Jerusalem were mocked at by Sanballat: “What do these feeble Jews?” But Nehemiah took it to the Lord in prayer, “Hear, O our God, for we are despised,” &c. (ver. 4), and the Lord heard it.

Luke xviii. 11.—The publican praying in the Temple was scorned by the self-righteous Pharisee; but he went down to his house “justified,” while the Pharisee was condemned.

- 1 Cor. iv. 13.—The Apostles and their companions. “We are made (regarded) as the filth of the world, and as the offscouring of all things unto this day.”

### DESPISED, THE LORD JESUS

Isa. xi. 1.—“There shall come a rod out of the stem of Jesse, and a Branch shall grow out of his roots.” A slender twig springing up from the stump of the tree contrasted with the proud boughs of Lebanon (x. 34), a picture of the depressed state of David’s house when the Lord was born at Bethlehem.

Isa. liii. 2.—“A tender plant,” a sucker from an ancient stock, seemingly dead. A prophecy seven hundred years before Christ’s birth. “He is despised and rejected of men,” one from whom men turn the face in scorn or pity.

Ps. xxii. 8.—“I am a worm and no man, a reproach of men, and despised of the people.”

Isa. xlix. 7.—“Thus saith the Lord—to Him whom man despiseth, to Him whom the nation abhorreth, to a servant of rulers.”

Matt. ii. 23.—“He shall be called a Nazarene.” “Can there any good thing come out of Nazareth?” (John i. 46). Our Lord called Himself, or allowed Himself to be called by this name, about twenty times.

### DIFFICULTIES

Prov. xxii. 13; xxvi. 13.—Are frequently *imaginary*, like the cry of the slothful, “There is a lion without. I shall be slain in the streets.” Lions seldom enter the streets of cities.

Prov. xv. 19.—Are often the result of what we bring upon ourselves, making our way like a hedge of thorns.

Numb. xiii. 31–33.—Are frequently *exaggerated*. The children of Israel trembled at the high-walled cities of the Canaanites, and the huge stature of the giants. Yet they were obliged to confess afterwards “there was not one city too strong for us,” and there is no record of any of the giants doing them any harm (Deut. ii. 36).

Numb. xiv. 4; xxi. 4.—Difficulties paralyse the weak.

Numb. xiii. 30.—Difficulties energise the brave.

Eccles. xi. 4.—Too much consideration of seeming difficulties is the sure way to hinder work (Prov. xx. 4).

Jer. xii. 5.—The discipline of smaller difficulties prepares us to bear greater.



- Ezek. ii. 6.—“And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee and thou dwell among scorpions; be not afraid of their words, nor be dismayed at their faces, though they be a rebellious house.”
- Zech. iv. 6.—“Who art thou, O great mountain; before Zerubbabel thou shalt become a plain” (Matt. xvii. 20).
- Mark xi. 22, 23.—“Have faith in God. For verily I say unto you,” &c.
- 2 Chron. xx. 12.—“We have no might, neither know we what to do; but our eyes are upon Thee.”
- Gen. xviii. 13.—*Sarah* laughed in unbelief at the seeming improbability of one of her age bearing a child. But what was the rebuke of the angel? “Is anything too hard for the Lord?” Cf. Jer. xxxii. 17–27.
- Gen. xv. 2.—*Abram* wondered, feeling himself childless. The Lord in answer confirmed the promise, and bid him look upward to the stars, and said, “So shall thy seed be”—innumerable.
- Exod. iv. 10–12.—*Moses* timidly shrank from going forth to speak before Pharaoh. “I am not eloquent, but I am slow of speech and of a slow tongue.” But the Lord said, “I will be with thy mouth, and teach thee what thou shalt say.” And He gave him Aaron to be his spokesman, who could “speak well.” Cf. Jer. i. 6, 7.
- Exod. xiv. 13.—“Fear ye not, stand still and see the salvation of the Lord. And the Lord said unto Moses, Speak unto the children of Israel, that they go forward.” A beautiful lesson how to deal with difficulties in the path of known duty, especially when we have the promise of God’s presence; “stand still” and wait God’s time, and when He gives the word, “go forward.”
- Numb. xi. 21, 22.—*Moses*. Can we wonder that he felt the difficulty of providing in the wilderness for so vast a multitude? But the answer to his pleading with the Lord was enough, “Is the Lord’s hand waxed short? Thou shalt see,” &c. Cf. Isa. lix. 1.
- 2 Kings vii. 2.—The *unbelieving lord*. “If the Lord would make windows in heaven, might this be? And Elisha said, Behold, thou shalt see it with thine eyes.”
- Neh. iv. 5.—*Nehemiah*, rebuilding the walls of Jerusalem. Seldom has there been a work beset with more apparent difficulties: the envy and opposition of the Samaritans, the avarice of the Jewish rulers, the false representations made to the king, and the treacherous snare laid for

- Nehemiah himself. Yet, in spite of all, he carried on the work, and the wall was built.
- Luke i. 34-37.—The *Virgin Mary*. We should remember the key given into her hand to meet the difficulties of her case. "With God nothing shall be impossible."
- Mark ii. 4.—The *four kind friends*, who bore the paralysed sufferer before the Lord. "When they could not come nigh Him for the press, they uncovered the roof where He was," &c.
- Mark xvi. 24.—"Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away."
- John vi. 5.—"Whence shall we buy bread?" Five barley loaves and two small fishes for about 5000 men. But Jesus said, "Make the men sit down." "He knew what He would do;" they had only to wait and trust.
- I Cor. xvi. 9.—*St. Paul*. "A great door and effectual is opened unto me, and there are many adversaries." It was the very thing to call out the zeal of the brave Apostle. The difficulties that drive back the weak call out the strong. Difficulties are good tests, and often needful discipline.

## DISAPPOINTMENT

- Exod. ii. 11-15; Acts vii. 25.—*Moses* must have felt it a bitter disappointment, that he was not received and welcomed by his own people as their deliverer.
- Exod. xv. 22, 23.—*Marah*. Israel on their first journey thirsted for water. They sought three days but found none, and then came to Marah, where there was water, but the waters were bitter.
- Job xvi. 2.—*Job* was disappointed in his pretended friends, who proved like summer brooks dried up (vi. 15). Cf. Ps. lxix. 20; Lam. i. 16.
- Ps. cxlii. 4.—The *Psalmist*. "I looked on the right hand," but "refuge failed me; no man cared."
- Isa. xxvi. 18.—Like the false pains of a woman's travail.
- Eccles. i. 2.—The saddest book of Scripture. Eight times over, in seeking after happiness, the Preacher was compelled to give the verdict, as regards all earthly things, "Vanity of vanities, all is vanity."
- Luke v. 5.—"We have toiled all the night and have taken nothing."
- Luke xiii. 7.—The owner of the fig-tree came three years to seek fruit, and found none.

Luke xxiv. 21.—The two disciples walking to Emmaus.

Acts viii.—Philip was no doubt grieved and disappointed in Simon Magus, but he was soon encouraged by the conversion of the Ethiopian eunuch. Disappointments are often followed by special encouragements.

## DISCONTENT

Phil. ii. 14.—Forbidden. "The sons of God" should "do all things without murmurings and disputings" (1 Cor. x. 10).

Ps. xxxvii. 1, 7.—"Fret not." Fretting keeps open the sore, but does not heal it.

James v. 9.—"Grudge not" ("groan or grieve," margin). The mark of a discontented spirit (Ps. lix. 15).

Prov. xxi. 25.—"The desire of the slothful killeth him." A slothful man is generally discontented, blaming his circumstances instead of himself.

Prov. xxx. 15.—"The horse-leech hath two daughters, crying, Give, give"—always crying for more. "There are three things that are never satisfied, yea, four things say not, It is enough: the grave, and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough."

Jude 16.—"These are murmurers, complainers, walking after their own lusts."

Matt. xx. 11.—The labourers in the vineyard, hired early, were discontented with their wages (Luke iii. 10-14).

Ps. cvi. 25.—"They murmured in their tents" (cf. Numb. xi. 1). "When the people complained." The margin reads, "were, as it were, complainers," as if there was an undertone of discontent beginning—a spark for a time suppressed, but any moment ready to break out into a flame.

Exod. xvii. 7.—"He called the name of the place Massah and Meribah." Massah, because they strove there against God, and Meribah, against Moses and Aaron.

Eccles. i. 8; iv. 8; v. 10.—"Not satisfied." Well said the wise man, "The eyes of men are never satisfied" (Prov. xxvii. 20).

Prov. xxx. 9.—"Lest I be poor and steal and take the name of my God in vain." Discontent and murmuring lead men on further to sin.

Numb. xi. 1, margin.—There was an undertone of murmuring in the camp.

Numb. xiv. 11.—A discontented spirit provokes the Lord (Deut. ix. 8; Ps. lxxviii. 40).

Isa. xlv. 9.—“Woe to him that striveth with his Maker.”  
The prophet’s rebuke.

Gen. iii. 2.—The first temptation that entered the world was to discontent and ambition.

Gen. xxx. 1.—“Give me children,” cried Rachel, “or else I die.” Oh, how hard would it go with us if God gave us all our desires. Rachel had children given her, and she died in childbirth (Gen. xxxv. 16–20).

Exod. xvi. 7, 8, 9, 12.—Four times Moses had to tell Israel, “The Lord heareth your murmurings” (see also Numb. xiv. 27). Never was discontent more ungrateful and unreasonable than Israel’s in the wilderness. “Our soul loathed this light bread”—“this manna.” “We remember the fish we did eat in Egypt, the cucumbers, and melons,” &c. See thirteen instances—Scrip. Ill., p. 234.

I Sam. xxii. 2.—*Adullam*. The cave where those in distress, and debt, and discontented gathered unto David, and he became their head.

Jonah iv. 7–9.—Fretful and peevish—Jonah first rejoiced in the shadow of the gourd, and then was angry and discontented because it so soon withered away.

Luke xv. 25–27.—The elder son in the parable grudged the favour shown to his returning brother, and in jealousy vented his discontent against the rejoicing father.

John vi. 41.—The Jews murmured about Christ’s teaching—the word means an undertone of murmuring (vii. 32).

Acts vi. 1.—The murmuring of the Grecians against the Hebrews, “because their widows were neglected in the daily ministration.”

## DISCOURAGEMENT

Numb. xi. 10–15.—How *Moses* must have been greatly discouraged by the continued unbelief and murmurings of the people.

Numb. xxi. 4.—*Israel*. “The soul of the people was much discouraged because of the way:” it seemed so long and so rough.

Numb. xiii. 26–33.—The *spies* discouraged the people by bringing their evil report of the land. (See xxxii. 9.)

Ezra iv. 4.—The *Samaritans*, not being allowed to join in building, weakened the hands of the Jewish builders.

Isa. liii. 1.—*Isaiah* complains as one disheartened by the small success of his message.

Jer. xx. 7-10.—*Jeremiah* almost resolved to give up his work as the prophet of the Lord.

Zech. iv.—*Zerubbabel* was probably discouraged by the difficulties of the work when favoured with this gracious vision. How often times of discouragement are met by some special assurance of Divine help.

Isa. xlix. 4.—“Then I said, I have laboured in vain,” often one of the fears of God’s faithful servants. It was so with *Elijah* (1 Kings xix. 10, 14). It finds expression in *St. Paul* (1 Cor. xv. 14; Gal. ii. 2, iv. 11; Phil. ii. 16; 1 Thess. iii. 5), and yet God’s promise is always true (Isa. lv. 11).

Isa. xli. 2.—The *Messiah*. It was foretold of Him, “He shall not fail nor be discouraged,” &c.

## EARNESTNESS

(See, under *Prayer*, the strong expressions used for prayer, warfare, zeal, &c.)

Eccles. ix. 10.—“Whatsoever thy hand findeth to do, do it with thy might.”

Josh. xxii. 5.—“Take diligent heed;” “giving all diligence” (2 Pet. i. 10). See Prov. x. 4; xiii. 4, &c.

Heb. vi. 12.—“Be not slothful;” rather become not slothful. The evil habit of sloth and coldness steals on insidiously.

Rom. xii. 11.—“Fervent in spirit.”

Heb. iv. 1.—“Let us labour, therefore.” “Let us” (i. 11, 14, 16).

1 Pet. i. 13.—“Gird up the loins of your mind.”

Jude 3.—“That ye should earnestly contend for the faith.”

Matt. xi. 12.—“The kingdom of heaven suffereth violence, and the violent take it by force.”

Ps. cxix. 10.—“With my whole heart have I sought Thee.”

Phil. iii. 13.—“This one thing I do, forgetting those things,” &c. “I press toward the mark.”

Luke xi. 5-8.—The power of importunity (xviii. 1-8). How earnestly men strive to gain some object they desire.

Micah vii. 3.—Cf. the earnestness of men for evil—“That they may do evil with both hands earnestly.”

Ps. cxxvii. 2.—They rise up early, and sit up late, and eat the bread of sorrow. “Carefulness,” P.B. version.

Matt. xxiii. 15.—The Scribes and Pharisees would “compass sea and land to make one proselyte.”

1 Chron. xxix. 2.—*David*. “Now, I have prepared with all my might for the house of my God.” “I have set my affection to the house of my God” (ver. 3).



- 2 Chron. xxxi. 21.—*Hezekiah*. "In every work that he began in the service of the house of God, he did it with all his heart, and prospered."
- Neh. iv. 6.—"The *people* had a mind to work."
- Mark ii. 3.—The *four kind friends*, who brought the paralytic to be healed, were not disheartened by the crowd.
- Mark xi. 48.—Blind *Bartimæus* cried with great earnestness for help, though many charged him to hold his peace.
- Matt. xv. 21-28.—The *Syrophœnician mother*, how earnestly she pleaded for her daughter.
- Acts xx. 20.—*St. Paul*. "None of these things move me." The Apostle had the spirit of a martyr.
- 2 Cor. viii. 2.—The *churches of Macedonia*, according to their power, yea, beyond their power, were willing to give to help their poor brethren.
- Col. iv. 12.—*Epaphras*—"always labouring fervently for you in prayers."

## EASE, CARNAL

- Ps. lxxiii. 12.—"Behold, these are the ungodly, who prosper in the world" (R.V.), "being always at ease." Prosperity soon begets the love of ease, and turns away the heart from God.
- Job xxi. 23.—"One dieth in his full strength, being wholly at ease and quiet"—ease that often borders on apathy.
- Ezek. xvi. 49.—"This was the iniquity of Sodom, pride, fulness of bread, and abundance of idleness"—a life of selfish ease and luxury, which lays the heart open to temptation.
- Jer. xlviii. 11.—"Moab hath been at ease from his youth, and he hath settled upon his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity." There is generally a great want of spiritual character in those who have not suffered.
- Ps. lv. 19.—"Because they have no changes, they fear not God."
- Amos vi. 1.—"Woe to them that are at ease in Zion"—luxuriating themselves in their self-indulgent pleasures (vers. 4-6), and letting themselves be cheated into false security (Hos. xiii. 6). "Settled on their lees" (Zeph. i. 12; ii. 15).
- Luke xi. 7.—"Trouble me not . . . I cannot rise and give thee."
- Gen. xxxiii.—*Jacob*, returning from Padan-aram, instead of at once going on to Bethel, settled quietly at Succoth, and remained there seven years. Had he gone forward,

the troubles with the Shechemites would most probably have never occurred.

Judg. v. 16.—Reuben, Gilead, Dan, and Asher, when called to join in the war with Deborah, preferred remaining in selfish ease.

1 Sam. iii. 13.—*Eli* was a good man personally, but too self-indulgent to restrain his sons.

Isa. xxxii. 8.—The women of Israel were forewarned of judgment for their love of luxury.

2 Sam. xi. 1.—“But David tarried still at Jerusalem.” There may have been some good reason for it, but most probably a sinful love of sloth was one cause that led to his terrible fall.

Ezra ii. 64.—It is noteworthy what a small proportion of exiles cared to return to their own land with Ezra—only about one-sixth. The rest were settled comfortably at Babylon, and preferred to remain in ease and quiet.

Neh. xi. 1.—When Jerusalem was in danger of being attacked, many of the people preferred living in the country towns, and a number had to be chosen by lot, one in every ten.

Luke xii. 19.—The rich fool’s soliloquy on the abundance of his treasures—“Soul, take thine ease; eat, drink, and be merry.” “But God said unto him, Thou fool, this night,” &c.

Prov. i. 32.—“The turning away” (margin, “the ease”) “of the simple slay them.”

## ENLARGEMENT.

Ps. iv. 1.—“Thou hast enlarged me when I was in distress.”

It is a common salutation with the Arabs, “Space” (the same word as “enlarged” here) “and ease be with thee.”

Ps. cxix. 32.—“I will run the way of Thy commandments, when Thou shalt enlarge my heart.” Fill me with an increase of love, or joy, or understanding. P.-B., “Set my heart at liberty.”

1 Kings iv. 29.—“God gave Solomon wisdom and understanding, and largeness of heart, even as the sand that is on the sea-shore” (Isa. lx. 5).

1 Sam. ii. 1.—“My mouth is enlarged over mine enemies.” The heart full of joy enlarges the mouth in praise. See Ps. lxxxix. 10.

Ps. xviii. 36.—“Thou hast enlarged my steps under me”—cleared away every obstacle. (Ps. cxviii. 5) “The Lord set me in a large (open) place.”

- Isa. liv. 2, 3.—“Enlarge the place of Thy tent,” &c. The extension and expansion of the Church.
- 2 Cor. vi. 10.—Enlargement of love and zeal (vii. 3).
- 1 Chron. iv. 11.—The prayer of Jabez for further enlargement granted.
- Isa. lviii. 10.—“If thou draw out thy soul to the hungry,” give it a large range.
- 2 Pet. i. 2.—“Grace . . . be multiplied unto you, through the knowledge of God and of Jesus our Lord.”

## ENVY

- Gal. v. 21.—One of the “works of the flesh,” allied to “emulations,” “strife,” “murders.”
- Ps. xxxvii. 1, 7.—A strong temptation even to good men, as when they behold the prosperity of the wicked (Job xxi. 7; Ps. lxxiii. 3; Jer. xii. 1). In Ps. xxxvii. 1 the passion of envy is represented as an internal fire. “Fret not”—enflame not thyself; grieve not (Prov. iii. 31; xxiv. 1).
- Mark vii. 22.—“An evil eye”—looking askance; the outcome and indication of an evil heart. “Is thine eye evil?” (Matt. xx. 15; Prov. xxiii. 5, xxviii. 21, 22).
- 1 Cor. iii. 1-3.—The sign of a carnal mind.
- James iii. 16.—How sad are the effects of envy—“bitter envying and strife” (“rivalry and contention”), bringing “confusion” (“tumult or inquietness,” margin) and “every evil work.” To allow envy to dwell in the heart is to pour gall into the cup of life’s pleasures.
- Prov. xxvii. 4.—“Wrath is cruel and anger outrageous,” or, as in the margin, “an overflowing,” like a stream, bursting forth as a flood. But envy is subtle and secret; and “who can stand before envy?”
- Ps. cxii. 10.—“The wicked shall see it” (“the prosperity and happiness of the righteous”) “and be grieved; he shall gnash with his teeth (for envy) and melt away.”
- Prov. xiv. 30.—“A sound heart is the life of the flesh (good health), but envy the rottenness of the bones,” a disease insidious and dangerous, and difficult to cure.
- 1 Cor. iii. 3; James iv. 5.—The spirit of envy “intrudes into the Church of Christ” (Phil. i. 15).
- Ezek. xxxv. 11.—The Lord will judge and punish envy (Isa. xxvi. 11; James v. 9).
- 1 Pet. ii. 1, 2.—The true believer must strive to lay it aside in every form (Gal. v. 26).
- Gen. iv. 5.—*Cain*, the first son of the first father. Envy

- was one of the first sins stamped with God's displeasure. Its first victim was a saint of God and a brother.
- Gen. xxvi. 20, 21.—The *Philistines* envied Isaac in his possessions, and afterwards strove with him for the wells.
- Gen. xxx. 1.—*Rachel* envied Leah.
- Gen. xxxvii. 4–11.—*Joseph's* brethren took against him, because his father showed him favour, and because of his dreams (Acts vii. 9).
- Numb. xii. 2.—*Moses*, the meekest of men. His meekness did not exempt him from envy; but who would have expected to find it come from a sister like Miriam and a brother like Aaron?
- Numb. xvi. 3; Ps. cvi. 16.—*Korah*, first cousin to Aaron, envied him and his sons, the priesthood.
- 1 Sam. xviii. 8, 9.—*Saul*. An illustration of envy looking through the "evil eye." "Saul eyed David."
- Neh. ii. 10.—*Sanballat*, *Tobiah*, &c., turned against *Neemiah* for the good work done by him and his helpers.
- Esther v. 13.—*Haman*. When elated at the unusual honours done him, envy dropped the bitter gall into the cup. "All this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate."
- Dan. vi. 4.—The *princes of Darius* envied Daniel.
- Mark xv. 10.—The *chief priests and Jews* sought our Lord's death from envy. Even Pilate discerned this. The fact is first noted after the raising of Lazarus (John xi. 47).
- Acts xiii. 45.—The *Jews* were filled with envy at the success of the Apostles' preaching, and sought to oppose and stop them in their work (xvii. 5).

## ERROR

- It is worthy of note how large a portion of the New Testament is taken up with confuting doctrinal error, more especially of the Epistles.
- Matt. vii. 17–19.—"A *corrupt tree* cannot bring forth good fruit." The comparison may refer either to doctrine or conduct, probably chiefly the former.
- Gal. v. 9.—"A little *leaven* (of false teaching) leaveneth the whole lump."
- Prov. iv. 19.—*Darkness*. A common emblem of error, as light is of truth.
- Eph. iv. 14, 15.—The *fierce wind* of doctrine may well toss the rudderless ship "to and fro;" as R.V. says, "after the wiles of error."
- Jer. xxiii. 28.—*Chaff*. The error of the false prophets.

- Micah ii. 11.—Strange that those who should know the truth are so readily caught by the spirit of falsehood and lies.
- Matt. vii. 15.—But false prophets come in the garb of wolves in sheep's clothing. Error is generally plausible.
- 1 Tim. vi. 5.—“Perverse disputings of men of corrupt minds and destitute of the truth.”
- 2 Tim. iv. 3, 4.—It is a mark of the last days. Men “shall heap to themselves (false) teachers, having itching ears, and shall turn away their ears from the truth, and shall be turned unto fables.”
- 2 Thess. ii. 10.—It will be one mark of the man of sin, that he shall come “with all deceivableness of unrighteousness,” because “men received not the love of the truth.”
- James i. 16.—“Do not err, my beloved brethren” (Matt. xxiv. 4). Error is catching, like the flame from a match applied to dry wood. “How soon” the Galatians were “removed” from him who called them.
- Mark xii. 24.—Two great sources of error: “Ye know not the Scriptures, neither the power of God.”

## EXAMPLE—GOOD

- 1 Tim. iv. 12.—All Christians, but especially Christian ministers, should “be examples.” “Be thou an example of the believers, in word (teaching), in conversation (conduct), in charity (love), in spirit (fervency), in faith, in purity,” yea, “in all things” (Tit. ii. 7).
- 1 Pet. v. 3.—“Not as being lords over God's heritage, but being ensamples to the flock.”
- Matt. v. 16.—The Christian's light should shine—“so shine.” A good example is always luminous.
- Heb. vi. 12.—Christians should follow good examples (xiii. 7; James v. 10).
- Matt. xviii. 3.—In freedom from pride and envy, our Lord made a little child a model for His people.
- Luke x. 37.—In the spirit of sympathy and unselfish benevolence, the good Samaritan—“Go, and do thou likewise.”
- Ruth i. 16.—*Ruth*. Most touching is the record of the influence her life and example had upon Naomi. “Where thou goest, I will go.”
- 1 Kings ix. 4.—“The ways of David” were held out to Solomon as a pattern he was to copy (xi. 34, 38).
- 2 Chron. xvii. 3.—*Jehosaphat*. “Because he walked in the first ways of his father David,” the Lord blessed him; so it is said of Hezekiah (2 Chron. xxix. 2). Hezekiah

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lived three hundred years after David, and still the memory of David's personal piety and wise rule were fragrant. Contrast with these 1 Kings xi. 4, xiv. 8; 2 Chron. xxviii. 1.

1 Chron. xxix. 1-5.—*David's* great liberality in preparing to build the Temple, set an example which was followed by the princes (6-9).

Neh. vi. 11.—*Nehemiah*. "Should such a man as I flee?" The leader of the people and head? What would my example be?

1 Cor. xi. 1.—St. Paul exhorted the brethren, "Be ye followers of me," but with this limit, "even as I also am of Christ" (1 Cor. iv. 16; Phil. iii. 17, iv. 9).

1 Cor. viii. 13.—He was a noble example of self-denial, in abstaining even from lawful things, lest his example of liberty might wound a "weak brother" (2 Thess. iii. 9).

2 Cor. ix. 2.—The liberality of the Corinthian Church had the good effect of provoking the zeal of many.

1 Thess. i. 6, 7.—The Thessalonian Christians first became followers (imitators) of the Lord and His ministers, and then became themselves examples (types).

Heb. xi. ; xii. 1.—"So great a cloud of witnesses"—rather testifiers.

#### EXAMPLE—EVIL

Exod. xxiii. 2.—"Thou shalt not follow a multitude (some read, of the great ones, or rulers) to do evil."

Lev. xviii. 3.—"After the doings of the land of Egypt shall ye not do, and after the doings of the land of Canaan" (Deut. xii. 30; Amos viii. 14) ("the manner of Beersheba").

Gen. xii. 13.—*Abraham's* equivocation about Sarah was copied twenty-three years after by Isaac about Rebekah (xxvi. 7).

Numb. xi. 4.—The mixed multitude fell a lusting, and the children of Israel soon joined in the sin.

Deut. xx. 8.—"One fearful and fainthearted" man in the camp may easily damp the courage of his comrades.

Judg. viii. 27.—*Gideon* made an ephod, and it became a snare to him and to his house. It is probable that the events recorded in chapter xvii. arose from following his bad example, only the results were far more disastrous (xviii.).

1 Kings xi. 4.—*Solomon*, in his polygamy, was copied by

his son Rehoboam (2 Chron. xi. 21); and Rehoboam's example was again copied by his son Abijah (2 Chron. xiii. 21).

1 Kings xvi. 32, 33.—*Ahab* built an house for idols in Samaria, and reared up an altar to Baal in it. Ahaziah, his son, followed in the way of his father and of his mother, and provoked the Lord to anger (xxii. 53).

1 Kings xiv. 16.—*Jeroboam* "who made Israel to sin." What a terrible brand was attached to his name. It is repeated no less than fifteen times.

1 Kings xxii. 4.—*Jehosaphat*, in an evil hour, joined alliance with Ahab; his example was followed by a similar alliance between Ahaziah, his grandson, and Joram (2 Kings viii. 28, 29).

2 Chron. xxxiii. 23, 24.—*Manasseh*. His terrible idolatry was even exceeded by Amon his son.

Ps. cvi. 35.—*Israel*, "mingled among the heathen, and learned their works."

Matt. xxvi. 8; John xii. 4.—*Judas* was apparently the first to begin the murmuring, and others joined.

Gal. ii. 12, 13.—Peter and many Jews dissembled, and Barnabas was carried away with the dissimulation.

## EXPECTATION

Ps. xxv. 1.—The *lifting up* of the soul to God. Cf. Deut. xxiv. 15: "The hired servant who looks for his wages at the end of the day, and setteth his heart upon it." The margin says, "Lifteth his soul unto it."

Ps. cxxi. 1.—Lifting up the eyes to the hills of Zion.

1 Tim. ii. 8.—"Lifting up holy hands," the posture of prayer, denoting reverence and hope. The Hindoos often sit a long time before an idol with their hands held up.

Rom. viii. 19.—"The earnest expectation of the creature," &c. The Greek word means, like one stretching out the neck, straining the eyes to look for some object of desire.

Ps. civ. 27; cxlv. 15.—"The eyes of all wait upon thee."

Acts iii. 5.—The lame man gave heed to Peter and John, expecting to receive something from them.

Ps. xxxvii. 7.—"Rest (repose) in the Lord, and place thine expectation upon Him."

Ps. lxii. 5.—"On God only wait thou, all hushed, my soul, for from Him is my expectation."

Ps. v. 3.—"Early in the morning will I direct my prayer unto Thee, and will look up."

- Hab. ii. 1.—“I will stand upon my watch,” &c.  
 Ps. lxxxv. 8.—“I will hear what God the Lord will speak,” &c.  
 Phil. i. 20.—“My earnest expectation and my hope.”  
 Isa. li. 14.—The captive exile, feeling sure of deliverance, waits with feverish expectation for his release.  
 1 Kings xviii. 41-45.—*Elijah*, with strong faith, expected the rain to come, and bid his servant go up seven times, and the little cloud appeared, “and there was a sound of abundance of rain.”  
 Dan. ix. 3.—The spirit of faith and expectation made Daniel search the Scriptures with prayer and fasting, to see if he might discern more clearly the revealed purposes of God.  
 Luke ii. 25-38.—*Simeon* and *Anna*, and a little band, were devoutly waiting for the appearance of the Messiah, expecting His speedy advent.

## EYE—THE

- 1 Sam. xvi. 7.—One of the most expressive features, if not the most expressive, of the human face, capable of expressing every passion and emotion. Whilst the text translates “the outward appearance,” the margin has, “the eyes.”  
 Prov. xxii. 9.—*Generosity*. “A bountiful eye.”  
 Deut. vii. 16, xiii. 8, xxv. 12; Ezek. v. 11, viii. 18.—*Tenderness* and *pity*.  
 Prov. xv. 30.—*Cheerfulness*. The sparkling eye.  
 Prov. xx. 8.—*Righteous indignation*. The frown on the king’s face scatters away all evil (Mark iii. 5).  
 Jer. ix. 1.—*Sympathy, compassion* (Luke xxii. 61).  
 Job xvii. 7.—*Sorrow*. The eye dimmed by grief (Ps. vi. 7).  
 Mark vii. 22.—*Malice*. An “evil eye” (Prov. xxiii. 6; Deut. xxviii. 54; Matt. xx. 15).  
 Prov. xxi. 4; Isa. v. 15.—*Pride*. Haughtiness of eye, lofty (Ps. cxxxi. 1; Prov. xxx. 13).  
 1 Sam. xviii. 9.—*Jealousy*. “Saul eyed David.”  
 Prov. xxx. 17.—*Scorn* and *mockery* (Gen. ix. 22).  
 1 John ii. 16.—*Covetousness* and *lasciviousness*. “The lust of the eyes.”  
 Isa. iii. 16.—*Wantonness* and *impurity* (2 Pet. ii. 14; Gen. xxxix. 7).  
 Prov. vi. 13; x. 10.—*Hypocritical connivance* with evil.  
 Matt. vi. 22.—The eye is “the light of the body.”  
 Gen. iii. 4.—The eye is the inlet of temptation, as with Eve, with Potiphar’s wife (xxxix. 7), with Achan (Josh. vii. 21), with David (2 Sam. xi. 2).

Ps. cxix. 18.—The *opened eye*, expressive of illumination, and the discovery of things not seen before. Cf. Hagar (Gen. xxi. 19), Balaam (Numb. xxii. 31), the young man (2 Kings vi. 17); so spiritually (Isa. xxxv. 5).

Prov. xvi. 30.—The eye *shut*. Sometimes by judicial blindness (Isa. vi. 10).

Isa. xlv. 18.—“He hath shut their eyes.” Margin, “daubed” their eyes “that they cannot see.”

Prov. xxiii. 5.—The eyes “set”—marking strong desire.

Luke iv. 20.—“The eyes of all were fastened upon him”—fixed with attention and expectation (Acts iii. 4).

Job xvi. 9.—“Mine enemy *sharpeneth* his eyes upon me.”

Matt. vi. 22.—“If thine eye be *single*”—thy conscience clear.

Rev. iv. 6.—“The four living creatures were *full of eyes* before and behind;” verse 8, “Full of eyes within”—denoting the most acute intelligence and quick perception.

Ezek. i. 18.—The rings of the living creatures in Ezekiel’s vision were full of eyes round about. See x. 12.

Cant. i. 15; iv. 9.—“Thou hast doves’ eyes,” soft and beautiful. The bride’s eulogium of the bridegroom.

Isa. lii. 8.—“They shall see eye to eye.”

Job xxxi. 1.—“I made a covenant with mine eyes.”

## EYES OF THE LORD

Prov. xv. 3.—“Are in every place, beholding the evil and the good” (Job xxxiv. 21; Prov. v. 21).

2 Chron. xvi. 9.—“Run to and fro through the earth”—more especially to watch over them that fear Him. See Ezra v. 5; Ps. xxxiii. 18, 19.

Ps. lxvi. 7; Matt. x. 29.—Take in their cognisance things great and small. “His eyes behold the nations,” and yet the sparrow cannot fall to the ground without His notice.

Ps. xi. 4.—As men sometimes contract the eye for a clearer vision, “His eyes behold, His eyelids try the children of men.”

Jer. xxxii. 19.—Divine judgment is in harmony with Divine knowledge. The men of Sodom were sinners before the Lord exceedingly (Gen. xiii. 13).

1 Sam. xvi. 9.—The Lord cannot be deceived by outward appearance. He looketh at the heart.

Ps. cxxxix. 12–16; Dan. ii. 22.—No darkness can hinder His all-seeing gaze; no secret thing is hidden (Jer. xxxii. 24); no disguise (1 Kings xiv. 6); no hypocrisy

- (Isa. xxix. 15, 16); no secret sin (Ps. xc. 8); no hidden thought (Job xlii. 2); no attempted flight, nor depth nor height, nor hell nor heaven, nor the top of Carmel, nor the bottom of the sea, nor any other thing can evade the searching glance of Him "before whom all things are naked and opened" (Amos ix. 2-4).
- Ps. xxxii. 8.—"I will guide thee with Mine eye" (margin, "I will counsel thee; Mine eye shall be upon thee")—the words most probably of the Most High.
- Isa. iii. 8.—"Their tongue and their doings are against the Lord, to provoke the eyes of His glory."
- Gen. iii. 8, 9.—"*Adam*, where art thou?" No sooner did our first parents fall, than the eye of the Creator was upon them.
- Gen. xvi. 7-13.—*Hagar* in the desert. "She called the name of the Lord, Thou, God, seest me." We generally apply the words as an incentive to fear, and teach them so to children. *Hagar*, it is probable, used them rather as a tribute of praise.
- Gen. xxii. 14.—*Abraham* called the place, where the Lord appeared to him, *Jehovah-jireh*—"the Lord will see or provide."
- Exod. iii. 7.—*Israel*. The Lord graciously assured Moses how He saw their Egyptian bondage and oppression.
- Josh. vii. 21.—*Achan* secretly hid the stolen treasure in his tent. But did not the eye of the Lord follow him?
- 2 Kings xviii. 3.—*Hezekiah*. He did that which was right in the sight of the Lord.
- 2 Kings xxi. 2.—*Manasseh*. He did that which was evil in the sight of the Lord.
- Acts v. 1-4.—*Ananias* and *Sapphira*.

## EYES AND LOOKS OF THE LORD JESUS

- Cant. i. 12; v. 12.—"His eyes are as the eyes of doves by the river of waters"—soft and beautiful.
- Dan. x. 6.—"His eyes are lamps of fire." Probably a vision of Christ.
- Rev. i. 14; xix. 12.—"His eyes were as a flame of fire," piercing and penetrating.
- Rev. v. 5.—A lamb, "having seven horns and seven eyes, which are the seven spirits of God."
- It is interesting to trace through the Four Gospels the different references to the eyes and looks of the Lord Jesus, with their several teachings.
- John i. 48.—He saw *Nathaniel* under the fig-tree, when most probably he was alone in private prayer.



Matt. ix. 9.—And as He passed by He saw Matthew sitting at the receipt of custom, and He said unto him, Follow Me.  
 Mark v. 32.—He turned about and looked on the woman with an issue of blood.

Mark xii. 41.—He sat over against the treasury, and beheld how the people cast money in; and many that were rich cast in much. But the Lord's eyes rested with gracious approval upon the poor widow who cast in her two mites.

Mark iii. 5.—The Lord looked with righteous anger at the malice and hypocrisy of those who watched Him, whether He would do a miracle on the Sabbath-day.

Mark x. 21.—He looked with complacency and pity at the young ruler. "Jesus, beholding him, loved him."

Mark vi. 48.—He saw the disciples on the lake "toiling in rowing."

Luke xix. 41.—"He beheld the city, and wept over it."

Luke xxii. 61.—"The Lord turned and looked upon Peter."  
 A beautiful touch of tenderness. He would not speak, to expose His disciple before the crowd. He looked, but that look was mightier than many words!

John xvii. 1.—He lifted up His eyes to heaven in communion with the Father" (Mark vi. 41, vii. 34; John xi. 41).

## FAILURE

Gen. xxvii. 34.—*Esau* sought to recover the blessing from his father, but "found no place of repentance," "though he sought it carefully with tears" (Heb. xii. 17).

Exod. ii. 12, 13.—*Moses*. His first attempt to gain the sympathy of his people was a failure. He supposed they would have understood that God meant him to be their deliverer, "but they understood not" (Acts vii. 25).

Deut. i. 41-44.—*Israel's* presumptuous attempt to go up the hill, in defiance of God's command, was punished by their being chased back and destroyed by the Amorites.

Josh. vii. 1.—*Israel* were discomfited in attempting to take Ai. There was sin in the camp—the trespass of Achan—and sin is sure to bring failure, and prevent success. Achan's sin is laid to the charge of all the people (vers. 1, 11). At first it cost the lives of thirty-six men, besides bringing humiliation on all the congregation; and in the end it was punished by the death of Achan himself and his family, and the destruction of all his property (vers. 24-26).

Judg. i. 19.—*Judah* drove out "the inhabitants of the

- mountains, but could not drive out the inhabitants of the valley, because they had chariots of iron."
- 1 Sam. iv. 5.—*Israel* were defeated by the Philistines; they thought, if they had the ark with them, they would have been victorious.
- 1 Kings xxii. 48.—"*Jehoshaphat* made ships of Tarshish to go to Ophir for gold; but they went not (the plan failed), for the ships were broken at Ezion-geber."
- 2 Kings iv. 3.—*Gehazi* took *Elisha's* staff, why did he fail to restore the life of the Shunammite's child?
- 2 Chron. xvi. 1-9.—*Asa* made a league with Benhadad to help him against Baasha, and robbed the treasures of the house of the Lord for the payment. But the unholy alliance failed, and brought down the sentence of God's judgment upon him and upon his kingdom. "From henceforth thou shalt have wars."
- Luke v. 5.—"And *Simon* answering said, Master, we have toiled all the night, and have taken nothing; nevertheless at Thy word we will let down the net."
- Mark ix. 18.—The disciples could not understand why they failed to cast out the evil spirit from the young man brought before them.
- Luke xiv. 28-30.—The man who began to build, and was not able to finish, was the picture of many who profess to enter upon the Christian life without first "counting the cost."
- Matt. xxii. 15, 34, 46.—The *Pharisees* tried to entangle our Lord, and were silenced by His answers.
- Acts vi. 10.—The *Jews* sought to oppose Stephen, disputing with him, but "were not able to resist the wisdom and spirit by which he spake."

## FAINT NOT

- Luke xviii. 1.—In *prayer*.
- 2 Cor. iv. 1.—In *confidence*. The word means "do not shrink back or fall away." It is a military figure: "Do not abandon your colours." Cf. *Israel* when their hearts melted through fear (*Josh.* ii. 11; v. 1; xiv. 8).
- 2 Cor. iv. 16.—In *hope*.
- Gal. vi. 9.—In *good works*.
- Eph. iii. 13.—In *tribulation*.
- 2 Thess. iii. 13, margin.—In *well-doing*.
- Heb. xii. 5.—Under *chastenings*. The rendering of the R.V. of ver. 4 is, perhaps, better—"that ye wax not weary, fainting in your souls."
- 1 Kings xix. 3.—*Elijah*. Even strong men, and men of

strong faith, are apt to faint at the reaction after the excitement of a great victory, like Elijah after Carmel, flying from fear of Jezebel.

Judg. viii. 4.—*Gideon's* little band of three hundred men were a noble example—"faint, yet pursuing."

Rev. ii. 3.—The *Church of Ephesus*. "Thou hast laboured and not fainted."

Ps. cxix. 28.—Prayer is the best remedy when the heart is melting.

Ps. xxvii. 13.—And faith.

## FAITH

Heb. vi. 1.—One of the foundation principles of the "doctrine of Christ." Sometimes put for the whole doctrine (Acts xxiv. 24; Gal. i. 23). The Greek word for faith occurs 243 times in the New Testament.

Mark xvi. 16.—Needful for salvation (Heb. xi. 6).

Heb. xi. 1.—"The substance (substantiating) of things hoped for, the evidence (demonstrating) of things not seen." Cf. the expression, ver. 27, "seeing Him who is invisible." Faith is the eye of the soul.

John i. 12.—Faith is expressed by *believing*, especially in St. John's Gospel, where the word or its equivalent occurs about eighty times, and in every chapter but two.

Isa. xlv. 42.—By *looking* unto the Lord, as the Israelites were healed by looking at the brazen serpent. "Behold the Lamb of God." "Looking unto Jesus."

John vi. 53.—*Feeding*. Eating and drinking (Isa. lv. 1; Matt. v. 6).

Matt. xi. 28.—*Coming*. As Noah was bidden to come into the ark (John vi. 35, 37).

John i. 11.—*Receiving*. As men hold out their hands to receive a gift (Col. ii. 6).

Phil. iii. 12.—*Apprehending*. Laying firm hold of.

Isa. lv. 1.—*Buying*. "Without money and without price."

Isa. lv. 3.—*Hearing* and accepting credible testimony.

Rom. iv. 21.—Being *persuaded*. "Fully persuaded," like Abraham, of the power and truth of God.

Eph. ii. 8.—Faith is the gift of God (Rom. xii. 3; John vi. 29; Phil. i. 29; Col. ii. 12).

Rom. x. 10.—God's work in the heart, not the assent of the understanding only (Acts viii. 37).

James ii. 20-26.—Must be accompanied and evidenced by good works.

Heb. iv. 2.—Faith in hearing the Word rightly has been

compared to the gastric juice, assimilating the food taken into the body.

John iv. 22 ; xvii. 8.—Should be joined with knowledge (Isa. xliii. 10 ; 2 Cor. viii. 7).

Acts xx. 21.—With repentance towards God.

Rom. v. 1 ; xv. 13.—With hope (1 Thess. i. 3 ; 1 Pet. i. 21).  
1 Pet. i. 8.—With joy.

Rev. ii. 19 ; xiii. 10.—With patience.

Ps. cxvi. 10.—With testimony (2 Cor. iv. 13).

Gal. v. 6.—With love (1 Tim. i. 5).

Hab. ii. 4 ; Rom. i. 17 ; Gal. iii. 11 ; Heb. x. 38.—“The just shall live by faith.” Faith is the great spring and channel of the believer’s life. It is the means and measure of vigour, of spiritual power. Hence we read of the life of faith (Gal. ii. 20) ; the prayer of faith (James v. 15) ; the obedience of faith (Rom. xvi. 16) ; the hearing of faith (Gal. iii. 2) ; the work of faith (2 Thess. i. 11) ; the household of faith (Gal. vi. 10) ; the unity of the faith (Eph. iv. 3) ; the profession (confession) of faith (Heb. x. 23) ; the righteousness of faith (Rom. iv. 11) ; the full assurance of faith (Heb. x. 22).

It is the living principle of Christian conduct. “We walk by faith” (2 Cor. v. 7) ; we “stand” by faith (2 Cor. i. 24) ; we “fight the good fight of faith” (1 Tim. vi. 12) ; we resist the devil (1 Pet. v. 9) ; we overcome the world by faith (1 John v. 4).

Rom. xiv. 1.—“Him that is weak in the faith.” There are *degrees* of faith. Four times our Lord gave the gentle rebuke to His disciples, “O ye of little faith” (Matt. vi. 30 ; viii. 26 ; xiv. 31 ; xvi. 8) ; and again He said, “Where is your faith ?” (Luke viii. 25) ; “How is it that ye have no faith ?” (Mark iv. 40) ; whilst there are those who, like Abraham, are “strong in faith, giving glory to God” (Rom. iv. 20). “Verily I say unto you,” our Lord said of the centurion, “I have not found so great faith, no, not in Israel” (Matt. viii. 10).

Matt. xvii. 20.—The *mighty power of faith*. What is mightier than the huge mountain ? Yet faith can remove the mountain of difficulty, yea, even though it is weak as a grain of mustard-seed.

Mark ix. 23.—The *possibilities of faith*. “If thou canst do anything,” said the father of the poor child. “If thou canst believe,” was the answer, “all things are possible to him that believeth.” “Stretch forth Thine hand” (Matt. xii. 13). How could he ?

Eph. vi. 16.—Faith is an important part of the Christian's armour, "the shield," "the breastplate" (1 Thess. v. 8; 1 Tim. i. 19, vi. 12).

Heb. iv. 3.—Faith gives the sweet foretaste of the future rest.

Matt. ix. 29.—Faith is the gauge of the believer's income. "According to your faith."

Mark ix. 24.—"Lord, I believe; help Thou mine unbelief."

Luke xvii. 5.—"Lord, increase our faith"—the devout prayer of every true believer. "From faith to faith" (Rom. i. 17). Faith growing exceedingly (2 Thess. i. 3). "Stephen full of faith and power" (Acts vi. 8).

Numb. xiv. 11; Deut. i. 32; 2 Kings xvii. 14; Ps. cvi. 12; Rom. xi. 23; Heb. iii. 19.—The want of faith is a cause of sin.

*St. John's Gospel.*—Every chapter but two contains a reference to "believing." A stronger form, "believe on," occurs thirty-five times in the Gospel, thrice in the Epistles, elsewhere in the New Testament only about ten times. It expresses very strong faith. "His Name" is often added, as declaring more clearly the object on which faith rests. How many explanations of faith, too, are here?—coming, receiving, eating, seeing, &c.

## FAITH, LOVE, AND CHARITY

1 Cor. xiii. 13.—"These three. But the greatest of these is charity."

Rom. v. 1, 5.—"Being justified by faith, we rejoice in hope;" "the love of God is shed abroad in our hearts."

Rom. xii. 3, 9, 12.—"As God hath dealt to every man the measure of faith." "Let love be without dissimulation," "Rejoicing in hope."

Gal. v. 5, 6.—"We, through the Spirit, wait" for the consummation of the hope of righteousness, "which we foretaste now by faith, even that faith which 'worketh by love.'"

Col. i. 4, 5.—"Since the day we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven."

1 Thess. i. 3.—"Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ."

1 Pet. i. 21-23.—"Who by him do believe in God . . . that your faith and hope might be in God. See that ye love one another with a pure heart fervently."

St. Paul has been called the Apostle of faith; St. Peter the Apostle of hope; St. John the Apostle of love.



Faith, says one, circles round the cross ; hope looks to the Second Coming ; love fills up the little while between.

## FAITHFULNESS OF GOD

Deut. vii. 9.—“The faithful God.” Part of the revelation of the Divine character (Isa. xlix. 7).

1 Pet. iv. 19.—“The faithful Creator,” faithful to preserve and care for the creatures He has made.

1 Cor. i. 9.—“God is faithful”—a firm foundation on which the hope of His people may confidently rest, brought forward in different aspects (x. 13 ; 1 Thess. v. 24 ; 2 Thess. iii. 3).

1 Sam. xv. 29.—The perfection of His nature involves His faithfulness. “The strength of Israel will not lie nor repent (change)” (Numb. xxiii. 19 ; Tit. i. 2).

Deut. xxxii. 4.—“He is the Rock,” the emblem of stability and strength. “A God of truth” (Ps. xxxi. 5 ; Jer. x. 10, margin).

Ps. xxxvi. 5.—The faithfulness of God is infinite. It “reacheth unto the clouds,” where no malice of man can thwart it—perhaps referring to the pillar of cloud and fire.

Ps. lxxxix. 8.—The faithfulness of God is incomparable. No less than fourteen references are made to it in this psalm alone.

Ps. cxix. 89, 90.—The word and purpose of God is “settled in heaven”—firm as the heaven itself—not like the changes and fluctuations of this lower earth.

Rev. i. 5.—The Lord Jesus is “the faithful witness ; the Amen” (iii. 14) ; “the truth” (John xiv. 6) ; “a merciful and faithful high priest” (Heb. ii. 17) ; “the surety of a better testament” (Heb. vii. 19-22)—compassed with faithfulness as His girdle (Isa. xi. 5) ; “faithful and true” (Rev. xix. 14).

Heb. vi. 13-18.—The Lord has been pleased to give a two-fold pledge of faithfulness ; His word alone as “the God of truth” should have been enough. But in wonderful condescension, He has confirmed it with an oath—and that in the most solemn form—swearing by Himself. So He confirmed the promise to Abraham (ver. 13 ; Gen. xxii. 16) ; to David (Ps. cxxxii. 11) ; to Israel (Deut. vii. 8) ; and to Christ (Ps. cx. 4). He has sworn by His own self-existent nature : “As I live, saith the Lord” (Numb. xiv. 21 ; Isa. xlv. 23 ; xlix. 18) ; by His holiness (Ps. lxxxix. 35) ; by His right hand (His power), and the arm

of His strength (Isa. lxii. 8); by His truth (Ps. cxxxii. 11); by the excellency of Jacob (probably the Temple) (Amos viii. 7); by His wrath (Heb. iii. 11); by His great name (Jer. xlv. 26).

Jer. xxxiii. 20-25.—The constancy and uniformity of creation, the ordinances of heaven, God's covenant will day and night is a strong pledge of the Divine faithfulness, and the sureness of the "covenant with David." See xxxi. 35-37; Isa. liv. 9, 10.

Isa. xlix. 15-16.—More dependable than any human parent's love.

Heb. vi. 10.—The Lord is not unrighteous to forget His people (Isa. xlv. 21).

Ps. cxi. 5.—He will ever be mindful of His covenant (Ps. lxxxix. 33, 34).

Isa. xlix. 17.—"He has graven them upon the palms of His very hands," &c.

Micah vii. 20.—God's faithfulness is as sure as His mercy is great.

Isa. xlix. 7.—"The Holy One of Israel." A sublime title of Jehovah, generally used in connection with His faithfulness, as in Ps. lxxxix., &c.

1 John i. 9.—"Faithful and just."

2 Tim. ii. 19.—"The foundation of God standeth sure"—the R. V. is, "The firm foundation of God standeth."

2 Tim. ii. 13.—Our want of faith can never turn aside the faithfulness of God.

Jer. xxiii. 20; xxx. 24.—The Lord is faithful to His threatenings, no less than to His promises (li. 29; Ps. cxlix. 9).

Ps. cxliii. 1.—The faithfulness of God is one of the strongest arguments to plead in prayer.

Ps. xci. 4.—One of the surest grounds of confidence in times of trouble, a blessed shield and buckler.

Ps. xxxvii. 5.—"Trust in the Lord . . . and verily thou shalt be fed," or, as some beautifully render it, "Thou shalt feed upon His faithfulness."

Isa. lv. 3.—"The sure mercies of David." Mercies not always swift, but always sure, which will never be revoked (Acts xiii. 34).

## FAITHFUL MEN

Neh. ix. 8; Gal. iii. 9.—*Abraham*. "Thou foundest him faithful before thee."

Heb. iii. 3-5.—"*Moses*, who was faithful in all his house."

- 1 Sam. iii. 20.—*Samuel* was established (in margin, “faithful”) to be “a prophet of the Lord.”
- 1 Sam. xxii. 14.—“*David*.” Who is so faithful as David?
- 2 Sam. xv. 21.—*Ittai*, the Gittite—faithful to David.
- Neh. vii. 2.—*Hananiah*. “He was a faithful man, and feared God above many.”
- 1 Cor. iv. 17.—“*Timothy*, my beloved son, and faithful in the Lord.”
- Eph. vi. 21.—“*Tychicus*, a beloved brother and faithful minister in the Lord.”
- Col. i. 7.—*Epaphras*, “who is for you (the Colossians) a faithful minister in the Lord.”
- Col. iv. 9.—*Onesimus*, “a faithful and beloved brother.”
- 1 Pet. v. 12.—*Silvanus*, “a faithful brother, as I suppose (feel sure).”
- Rev. ii. 13.—*Antipas*, “my faithful martyr.”
- 1 Tim. i. 12.—*St. Paul*. “I thank Christ Jesus our Lord . . . for that He counted me faithful” (Acts xx. 18-27).
- Dan. vi. 4.—*Daniel*—“forasmuch as he was faithful.”
- Matt. xxiv. 45.—Faithfulness is a qualification requisite for a good servant.
- 1 Cor. iv. 2.—Faithfulness is a qualification requisite for a good steward.
- Prov. xxvii. 6.—Faithfulness is a qualification requisite for a true friend.
- 1 Sam. ii. 35.—Faithfulness is a qualification requisite for a good minister.
- 2 Kings xii. 15.—Was exemplified in those who received the money for the Temple in the days of Jehoash.
- Neh. xiii. 13.—By the treasurers appointed by Nehemiah.
- 2 Chron. xxxi. 12.—By the agents of Hezekiah.
- 2 Chron. xxxiv. 12.—By the workmen of Josiah.

## FALLS OF BELIEVERS

- James iii. 2.—“In many things we offend all”—stumble or trip, and so fall into sin.
- Gal. vi. 1.—“If a man be overtaken in a fault”—suddenly surprised and overcome.
- James v. 19.—“If any of you do err from the truth”—go astray either in doctrine or in conduct.
- 1 Tim. vi. 19.—“They that will be rich”—that have set their heart upon it—“fall into temptation and a snare.”

- 1 Tim. iii. 6.—“A bishop.” Those in high places are especially in danger of pride and vain glory.
- Ps. xvii. 6.—“Hold up my goings in Thy paths (the paths Thou hast marked out for me), that my footsteps slip not.” Many of the limestone rocks in Judæa are so worn, that they have become almost as smooth as glass—hence the constant liability to slip, suggesting the figure.
- 1 Cor. x. 12.—The self-confident have especial need to be on their guard. “Let him that thinketh he standeth take heed lest he fall.”
- Jude 24.—The Lord is able and willing to keep us from falling (1 Sam. ii. 9).
- Ps. xciv. 18.—Believers should remember with thankfulness the many escapes they *have had* from falling, by the upholding hand of God (lxxiii. 2).
- Ps. xxxvii. 24.—Every fall is not of equal danger. The Hebrew word for “utterly cast down” means, “laid prostrate on the earth.” See Micah vii. 8.
- 2 Sam. xii. 14.—The effects of a good man’s fall do not come upon himself alone. “By this deed thou hast given great occasion to the enemies of the Lord to blaspheme.”
- Gen. xii. 13; xx. 13.—*Abraham*, “the father of the faithful,” fell into unbelief and fear, equivocating about Sarah, and that twice, and before a heathen king.
- Gen. xxvi. 7.—*Isaac*, instead of taking warning by his father’s example, fell into the same snare with Rebekah.
- Gen. xiii. 10.—*Lot*, “righteous Lot,” as St. Peter calls him, when offered the choice of the land, selfishly took the best portion for himself; and afterwards, when driven out of Sodom and rescued by Abraham, he returned there again.
- Gen. xxv. 31; xxvii. 18, 19.—*Jacob*, “the supplanter,” took undue advantage of his brother, and afterwards deceived his father; and in his dealing with Laban, manifested a crafty selfish disposition.
- Exod. xxxii. 2–4.—*Aaron*, “the saint of the Lord,” through want of moral firmness, gave way to the people, and made the golden calf.
- Numb. xx. 1–13.—*Moses and Aaron*, at Meribah. Moses, the meekest of men, how strange to find him overcome by a hasty temper.
- Job iii. 3; Jer. xx. 14.—*Job*, renowned for his patience (James v. 11), and Jeremiah for his tenderness. Both were borne down by repeated troubles, and cursed the day of their birth.
- 2 Sam. xi. 3.—*David* was overcome by strong temptation.

1 Kings xxii. 4.—*Jehosaphat*, by want of firmness and resolution.

2 Kings xx. 13.—*Hezekiah*, by pride and vain glory.

## FAMILY

Gen. xxxvii. 9.—*Joseph's dream*. A beautiful picture of family relationship. The sun, shining in its strength, shedding light all round, a true figure of a good father; the moon, with her softer beauty, of a gentle mother; the stars, many and bright, of happy children.

Gen. xii. 3.—“In thee shall all the families of the earth be blessed”—“the families.” Nations rise from families. The family is the foundation of national life.

Gen. xxv. 27.—“*Jacob* was a plain man, dwelling in tents.” Domestic and loving home, contrasted with Esau, a man of a wild, restless spirit, who roamed abroad and led a wandering life.

Exod. xii. 3, 4.—The *Passover*, in its original institution, was pre-eminently a family feast as well as national. Each family was gathered in its own tent, and each householder was his own priest.

Deut. vi. 8, 9.—The early laws for Israel provided for religious teaching in the household. Words from the Law were to be worn on the person, and written on the posts of the houses, to keep them constantly before the eye, and to be the subject of domestic teaching.

Deut. xvi. 10–15.—The *feasts of Pentecost* and of *Tabernacles* were special feasts of domestic rejoicing.

Ps. lxxviii. 6.—“God setteth the solitary in families.” The family is a Divine institution.

Ps. ci.—The householder's psalm. Bishop Ridley used often to read it in his family devotions.

Ps. cxxviii.—The happiness of the good man's house.

Ps. lxxviii. 6.—The obligation and continuity of family instruction.

1 Tim. v. 4.—“Let them learn to show piety at home.”

Eph. v. 22; vi. 9.—It should be well remembered how St. Paul enters into all the details of family relationships, and St. Peter (1 Pet. ii. 18–iii. 7).

Gen. vi. 18.—*Noah* was instructed to build the ark for the saving of himself and his house (Heb. xi. 7).

Gen. xiv. 14; xvii. 26, 27; xviii. 19.—*Abraham* was the godly head of a well-ordered and well-taught family. The sign of circumcision was first given to him, and he circumcised himself, and Ishmael, and all the men of his house.



Gen. xxxv. 2.—*Jacob* cleansed his household from strange gods.  
 Josh. xxiv. 15.—*Joshua*. "As for me and my house, we will serve the Lord."

Josh. vi. 23-25.—*Rahab*, by her faith, saved not only herself but also all her family. It is striking to observe how often in Scripture whole families were blessed through the means of one member.

2 Sam. vi. 11.—"The Lord blessed *Obededom*, and all his household." It would seem as if an unusual blessing came upon the household of *Obededom*, when he received the ark when David was afraid.

2 Sam. vi. 20.—"Then *David* returned to bless his household." After the public festivity on bringing up the ark to the city of David. Probably he joined with them in some act of religious worship.

Job i. 5.—It was the pious custom of *Job* to offer sacrifices for his children continually, in case they had sinned in the time of their feasting.

Neh. iii.—In the building of the walls of Jerusalem, the fathers, sons, and even daughters—different members of the family—all took their part.

Luke i. 6.—A remarkable family. *Zacharias* and *Elisabeth* were "both righteous before God," and with their son, John Baptist, were all "filled with the Holy Ghost" (vers. 15, 41, 67).

John xi. 5.—*Martha*, Mary, and Lazarus, the happy home at Bethany, were the special objects of Christ's love.

Acts xvi. 15, 31, 34.—*Lydia* and the *Jailer*. It is observable in the Acts how the early converts to the faith were associated with their households: "Thou shalt be saved, and thy house." So *Cornelius* (xi. 14) and *Crispus* (xviii. 8). See also John iv. 53.

2 Tim. i. 5.—*Eunice*, Timothy's mother, and *Lois*, his grandmother, sought faithfully to train Timothy in the truth.

### THE LORD JESUS

Though He had no home of His own, "not even where to lay His head" (Matt. viii. 20), our Lord always showed the deepest regard to social and family life. His first thirty years were spent in the bosom of the family. His first disciples were two brothers. His first miracle was at a wedding feast. In the thirty-five recorded miracles of His ministry, six were connected with family life—two for a son and two for a daughter, one for a brother, and one for a servant. Of the three

instances of raising the dead, one was an only son, one an only daughter, and one an only brother. Even on the cross, in all His bitter sufferings, He thought of His mother, and committed her to the care of the beloved disciple.

### FATHER—GOD

2 Cor. i. 3; Eph. i. 3, iii. 14; 1 Pet. i. 3.—“The Father of our Lord Jesus Christ.” So the Lord spoke of Him as His own *proper* Father, as the Greek means (John v. 18).

Acts xvii. 28.—The Father of all men, by *creation*. “We are His offspring,” His race and family (Mal. ii. 10, 15).

Isa. lxiv. 8.—A plea we may well urge in prayer. “Thou, Lord, art our Father; we are the clay and Thou our potter, and we all are the work of Thy hand” (lxiii. 16).

2 Cor. vi. 18.—The Father of His people, by *adoption* and regeneration (John i. 12, 13; Gal. iv. 6).

Deut. xxxii. 6.—The Father of Israel by *national covenant* (Exod. iv. 22; Isa. lxiii. 8, 16; Jer. xxxi. 9; Rom. ix. 4).

2 Cor. i. 3.—“The Father of mercies” (Rom. xii. 1).

James i. 17.—“The Father of lights,” unchanging and unvarying.

Heb. xii. 9.—“The Father of spirits,” contrasted with “the fathers of our flesh.”

Eph. i. 17.—“The Father of glory,” of all the perfection and glory in the universe, but more especially of that glory which shines in the face of Jesus Christ.

John vi. 5.—“The living Father”—the source of life, living and loving.

Ps. lxxviii. 5.—“The Father of the fatherless” (Hos. xiv. 3).

Matt. vi. 9; Luke xi. 2.—The *Lord's Prayer*. The pattern of prayer given by our Lord begins by teaching the Fatherhood of God and brotherhood of man. “Our Father, which art in heaven.” In the Apostles' Creed, the doctrine of the Divine Fatherhood is linked with the Divine omnipotence: “I believe in God, the Father Almighty;” but the Fatherhood is placed first.

John xiv. 9.—The Lord Jesus is the great Revealer of the Father.

St. John's Gospel contains the fullest revelation of the Fatherhood of God. The title of Father occurs no less than 126 times, of which thirty-three are used by our

- Lord personally, six times in chapter xvii. In St. Matthew it occurs forty-two times; St. Mark, six; St. Luke, seventeen. In the Synoptic Gospels the word constantly has the sense of creator, preserver, &c. In St. John the spiritual sense predominates.
- Matt. v.—vii.—In the Sermon on the Mount the word is used seventeen times.
- Luke ii. 41.—Our Lord's first recorded words were, "Wist ye not that I must be about My Father's business?" &c.
- Luke xxiii. 46.—Our Lord's last recorded words before His death were, "Father, into Thy hands I commend My Spirit."
- Heb. ii. 11.—"For both He that sanctifieth and they who are sanctified are all of One," one Father; the Lord Jesus, as the Head of the Church, and the many members of His body, have one Father, though not in the same sense. See John xx. 17.
- Rom. viii. 15.—"*Abba, Father.*" An endearing title used by our blessed Lord in Gethsemane (Mark xiv. 36), and passed on to His people. The reformer Becon renders it, "Dear Father." It is the language of sons and daughters; slaves were not allowed to use it. And the Apostle adds the Greek equivalent of the Syriac word, as if to include all, Jews and Gentiles, in the common privilege of adoption.
- Rev. xiv. 1.—The beloved disciple saw the 144,000 of the redeemed, standing with the Lamb on Mount Sion, having the Father's name in their foreheads.
- Luke xv. 11—32.—The inimitable parable of the prodigal will ever stand as the most glowing picture of a sinner's need and of a Father's grace.
- Ps. ciii. 13.—*What we have* in God as Father—a Father's pity and tender sympathy (Mal. iii. 17; Isa. lxiii. 13).
- Matt. vii. 11.—Surpassing in love and goodness any earthly father.
- Matt. vi. 32.—A Father's knowledge of all we need.
- Matt. vi. 11, 26.—A Father's providing for all we want.
- Jer. iii. 4.—A Father's guidance.
- Prov. iii. 12.—A Father's correction (Heb. xii. 6; Deut. viii. 5).
- Luke xii. 32.—A Father's inheritance.
- John iii. 16; Rom. viii. 32.—A Father's gifts.
- John xvi. 27.—A Father's love (xiv. 21, 23).
- Mal. i. 6.—*What we should render.* The reverence and affection our Heavenly Father claims.

- 1 Pet. i. 17.—A life spent for Him in holy obedience and filial fear.  
 Deut. xxxii. 6.—A thankful heart.  
 Gal. iv. 6.—A loving confidence and trust.  
 Jer. iii. 19.—A steadfast continuance, cleaving to Him.  
 1 John i. 3.—A fellowship of spirit with Him and with the Lord Jesus.

#### CHRIST AND THE FATHER

- John ii. 16.—My Father's house (earthly).  
 John v. 43.—My Father's name.  
 John vi. 38, 39.—My Father's will.  
 John x. 29.—My Father's hand.  
 John xiv. 2.—My Father's home (heavenly).  
 John xiv. 24.—My Father's word.  
 John xv. 10.—My Father's commandments.

#### FEAR—HOLY

- Mal. i. 6.—Is the saint's reasonable service to the Almighty (1 Sam. xii. 24; Deut. x. 12).  
 Mal. iii. 16.—"Then they that feared the Lord." So the reverence and service of God's people is often expressed; more especially in the Old Testament. It is constantly found linked with other graces: joy (Ps. cxii. 1; Matt. xxviii. 8); hope (Ps. xxxiii. 18; cxlvii. 11); comfort (Acts ix. 31); trust (Ps. cxv. 11; Prov. xiv. 26); love (Deut. x. 12); obedience (Eccl. xii. 13; Ps. cxii. 1); cheerful service (Josh. xxiv. 14; Heb. xii. 28); praise (Ps. xxii. 23; cxxxv. 20.)  
 Job xxviii. 28; Ps. cxi. 10; Prov. i. 7, ix. 10.—"The fear of the Lord is the beginning of wisdom." Four times repeated. In Prov. i. 7, the margin reads, "The principal part."  
 Jer. xxxii. 39, 40.—Holy fear is a blessing of the New Covenant.  
 Deut. xiii. 4.—Commanded (Ps. xxii. 23; 1 Pet. ii. 17).  
 Isa. xxxiii. 6.—Commended. "The fear of the Lord is his treasure."  
 Neh. v. 9.—An imperative obligation.  
 Prov. xiv. 27.—"A fountain of life." It tendeth to life (xix. 23); gives the enjoyment of life (xxii. 4); prolongeth days (xxx. 17).  
 Prov. xv. 16.—Makes the good man's little sweeter than the rich man's much.  
 Prov. xiv. 26.—Imparts strong confidence.

- Ps. xix. 9.—Is sanctifying and enduring (Prov. viii. 13 ; xvi. 6) ; to depart from evil (Exod. xx. 20 ; 2 Cor. vii. 1).
- Ps. ii. 11.—Gently tempers the believer's joy.
- Ps. cxlvii. 11.—A state well pleasing to the Lord.
- Prov. xxviii. 14.—Should be a constant principle in the heart. "Happy is the man that feareth alway." "Be thou in the fear of the Lord all the day long (xxiii. 17). Cf. Joseph, in all the trying changes in his chequered life ; and Nehemiah (v. 15). The fear of the Lord was their safeguard.
- Ps. cxix. 161.—"Princes have persecuted me ;" and the Psalmist seems to say, their persecution cannot make me afraid. "But I stand in awe of Thy word." The fear of God casts out all other fear.
- Deut. xiii. 11 ; xvii. 13 ; xix. 20 ; xxi. 21.—A wholesome fear is a blessed result of God's dealing in judgment, yea, and in mercy (Ps. xl. 3).
- 2 Cor. vii. 11.—One of the evidences of sincere contrition. See *Reverence*.

## FEAR NOT

- Isa. xli. 10-14 ; xliii. 1, 5 ; xliv. 2, 8 ; li. 7 ; liv. 4 ; Jer. xxx. 10 ; xlv. 27, 28.—So God said to Israel.
- Gen. xv. 1.—Abram ; Hagar (xxi. 17) ; Isaac (xxvi. 24) ; Jacob (xlv. 3) ; Moses (Num. xxi. 34) ; Joshua (Josh. viii. 1) ; Gideon (Judg. vi. 23) ; Ezekiel (Ezek. iii. 9) ; Daniel (Dan. x. 12) ; Zerubbabel (Hagg. ii. 5) ; Zecharias (Luke i. 13) ; Joseph (Matt. i. 20) ; Mary (Luke i. 30) ; Simon Peter (Luke v. 10) ; Jairus (Luke viii. 50) ; Paul (Acts xxvii. 24) ; John (Rev. i. 17) ; and to the Apostles and flock of Christ (Matt. x. 28, 31 ; Luke xii. 32).
- The command occurs about eighty times.

## FEAR—UNHOLY

- Isa. xxxiii. 14.—"The sinners in Zion are afraid ; fearfulness hath surprised the hypocrites."
- Job xviii. 11.—"Terrors shall make him (the wicked) afraid on every side." "They that went before him were affrighted" (ver. 20). Margin, "Laid hold on horror."
- Prov. x. 24.—"The fear of the wicked, it shall come upon him."
- Prov. xxviii. 1.—"The wicked flee when no man pursueth." A bad conscience makes the strongest man a coward ; starting at a shadow ; afraid of a shaken leaf (Lev. xxvi. 36).
- Ps. lv. 5 ; 2 Cor. vii. 5.—The people of God at times are assailed by fear (Isa. xxxv. 4 ; Mark iv. 40).



- Ps. xxvii. 1.—But they should rise above it.  
 Rom. viii. 15.—“Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby ye cry, Abba, Father.”  
 Ps. lvi. 3.—Trust is the grand preservative from fear (Isa. xii. 2; Ps. lvi. 11, cxii. 7).  
 1 John iv. 18.—Fear, which is slavish, hath torment, and is therefore contrasted with that perfect love which casteth out fear.  
 Prov. xxix. 25.—“The fear of man bringeth a snare, but whoso trusteth in the Lord shall be safe.”

#### ENCOURAGEMENTS AGAINST FEAR

- Deut. i. 17, 29.—The Lord undertakes the cause that is right.  
 1 Sam. xvii. 47.—“The battle is the Lord’s” (Deut. xx. 8; 2 Chron. xx. 15).  
 Ps. cxviii. 6.—“The Lord is on our side” (Ps. xxvii. 1, cxxiv.).  
 Acts xviii. 9, 10.—“The Lord is with us” (Isa. xli. 10; Josh. i. 9).  
 Isa. xli. 13.—The Lord will hold our right hand.  
 Ps. xxxiv. 7.—“The angel of the Lord encampeth round about them that fear Him.” One Almighty is more than many mighties.  
 Isa. li. 7.—Why then should we fear the face of man, who is so frail and mortal, and forget the greatness and goodness of God, who is eternal? (Matt. x. 28).  
 Gen. iii.—*Adam and Eve*. Fear and shame were the bitter fruits of the first sin. “They hid themselves.”  
 Gen. xii. 11–13; xx. 2.—*Abraham*, the father of the faithful, was more than once overcome by fear, and led Sarah to lend herself to the deception.  
 Gen. xxvi. 7.—*Isaac* followed his father’s evil example.  
 Exod. xxxii. 4, 5.—*Aaron*, “the saint of the Lord,” how could he yield and make the golden calf? He was evidently overawed by the people, and was perhaps apprehensive of danger to himself if he refused.  
 Numb. xiv.—The *Israelites* were terrified at the thought of the Canaanites and the giants, and the high-walled cities.  
 1 Sam. xv. 24. *Saul*. “I feared the people, and obeyed their voice.”  
 1 Sam. xxvii. 1.—*David*. Strange that one so holy and good should have fled, and been driven by fear to seek a shelter in the court of Achish, a heathen king, and feign himself mad there!

- 1 Kings xix. 2.—*Elijah*, the prophet of fire, so fearless on Carmel, directly afterwards quailed in fear of Jezebel, and fled for his life, even wishing that he might die.
- Jer. xxxviii. 19, 24.—*Zedekiah*. It would seem he had a great regard for Jeremiah, and would fain have followed his advice, but he was kept back by fear of the Jews and of the princes, and his indecision sealed his ruin.
- John iii. 2.—*Nicodemus* came, through timidity, to Jesus by night.
- John ix. 22.—The parents of the blind man were afraid.
- John xii. 42.—Some of the *chief rulers* believed on Christ secretly, but dared not confess Him openly, for fear of the Pharisees.
- Matt. xxvi. 69–75.—*Peter* thrice denied his Lord. Cf. Gal. ii. 12. The Rock Man was overcome by fear.
- John xix. 8.—*Pilate*. Fear made him weak, and paralysed his will.
- John xix. 38.—*Joseph of Arimathæa*, a disciple secretly.
- Gal. vi. 12.—Some false members of the Church in Galatia.
- 2 Tim. iv. 16.—*St. Paul's* friends at Rome forsook him in the hour of danger. St. Paul himself stood firm.
- Acts xxiv. 25.—*Felix* trembled when his conscience was aroused.
- Gen. iii. 10; Rev. xxii. 20.—It is striking to contrast the effects of sin and grace at the beginning and close of Holy Scripture. Sin first made man seek to fly from God: "I heard Thy voice in the garden, and I was afraid, and hid myself." Grace draws man to God. The last cry of the Church to heaven is the desire of being with Christ: "Come, Lord Jesus, come quickly."

## FEET OF JESUS

- Luke vii. 38.—The place of contrition.
- Matt. xv. 30.—The place of healing.
- Luke x. 39.—The place of learning.
- Mark v. 22; vii. 25.—The place of prayer.
- Luke xvii. 16.—The place of thanksgiving.
- Luke viii. 35.—The place of rest.
- John xi. 32.—The place of worship.

## FELLOWSHIP OF THE SAINTS

- 1 John i. 7.—"If we walk in the light . . . we have fellowship one with another."
- Jude 1.—"The common salvation."
- Titus i. 3.—"The common faith." "The mutual faith" (Rom. i. 12).

- Heb. x. 22, 25.—In common worship (Ps. xxxiv. 3; lv. 14).  
 Col. iii. 16.—In the word of God and sacred Psalmody.  
 Mal. iii. 17.—In holy conversation.  
 1 Thess. iv. 18; v. 11.—In mutual comfort and edification.  
 Matt. xviii. 19.—In agreement in prayer.  
 Eph. iv. 32.—In sympathy and kindness.  
 1 Cor. x. 17.—In the Lord's Supper.  
 Eph. iii. 6.—The members in Christ's body are fellow-heirs; fellow-citizens (ii. 19); fellow-soldiers (Phil. ii. 25); "fellow-workers" (Col. iv. 11); fellow-labourers (Phil. iv. 3); "fellow-helpers" (3 John 8); fellow-servants (Col. i. 7, iv. 7; Rev. vi. 11); "heirs together of the grace of life" (1 Pet. iii. 7); joint-heirs with Christ (Rom. viii. 17).  
 Eph. ii. 20.—"Framed together, knit together" (Col. ii. 2); "striving together" (Phil. i. 27); "followers together" (Phil. iii. 17); "joined together" (Eph. iv. 16); "builded together" (Eph. ii. 22); "caught up together" (1 Thess. iv. 17).

## FIRST AND THE LAST

- Isa. xli. 4; xlv. 6; xlviii. 12.—Thrice asserted as the supreme prerogative of the Almighty.  
 Rev. i. 8, 11, 17.—Claimed by the Lord Jesus. "I am Alpha and Omega, the beginning and the ending, the first and the last" (ii. 8; xxii. 13).  
 "The first and with the last" (Isa. xli. 4), *i.e.*, "the Eternal"—"the beginning of the creation of God," "and with the last," "from everlasting to everlasting."  
 אמת.—The Hebrew word for "truth." Some of the Rabbis say, that the word for truth begins with the first letter of the Hebrew alphabet, and ends with the last, to show that God, who is the Fountain of truth, is the first and the last. The expression is designed to include all that lies between. From the first beginning to the final victory, the Lord is the one supreme God—Jehovah.  
 Col. i. 15.—The Lord Jesus is "the first-born of every creature."  
 Col. i. 18.—"The first-born from the dead" (Rev. i. 5).  
 Rom. viii. 29.—"The first-born among many brethren."  
 Ps. lxxxix. 27.—"My first-born, higher than the kings of the earth."

## FIRST WORDS RECORDED

- Gen. i. 3.—*God's*—"Let there be light."  
 Luke ii. 49.—*Christ's*—"Wist ye not," &c.

- Gen. iv. 9.—*Cain*. “Am I my brother’s keeper?”
- Exod. ii. 13.—*Moses*. “Wherefore smitest thou thy fellow?”
- 1 Sam. iii. 4.—*Samuel*. “Here am I.”
- 1 Kings xvii. 1.—*Elijah*. “As the Lord God of Israel liveth . . . there shall not be dew nor rain these years, but according to my word.”
- Isa. vi. 5.—*Isaiah*. “Woe is me, for I am undone . . . for mine eyes have seen the King, the Lord of Hosts.”
- Jer. i. 6.—*Jeremiah*. “Ah, Lord God! I cannot speak, for I am a child.”
- Matt. iii. 2.—*John the Baptist*. “Repent ye, for the kingdom of heaven is at hand.”
- John xi. 16.—*Thomas*. “Let us also go that we may die with Him.”
- Acts ix. 6.—*Saul of Tarsus*. “Lord, what wilt Thou have me to do?”

## FLESH

(As the principle of evil in fallen human nature.)

- Gal. v. 17.—Is contrary to the spirit, the principle of unregenerate life (Rom. viii. 4; Gal. iii. 3, vi. 8).
- Rom. vii. 5; viii. 8.—“In the flesh.” Characterised and determined by fleshly principles.
- Rom. viii. 1–3.—“After the flesh”—judging (John viii. 15); living (Rom. viii. 13); walking (Rom. viii. 4).
- 1 Cor. iii. 1.—“Carnal, and walk as men.” “The carnal mind” (Rom. viii. 7); “the fleshly mind” (Col. ii. 18); “fleshly wisdom” (2 Cor. i. 12).
- Rom. viii. 5–8.—The principle of irreconcilable enmity against God, which makes man unable to please God, while under its dominion (vii. 18).
- John iii. 6.—Is radically evil, and cannot be made spiritually good by cultivation and improvement (1 John ii. 16).
- Rom. viii. 13.—Leads to death, legal and spiritual.
- 2 Cor. vii. 1.—Is not confined in its workings to the body. There is a filthiness of the flesh and of the spirit.
- Eph. ii. 3.—The flesh is the instigator of strong lustings after evil.
- Gal. v. 19.—“The works of the flesh” are various and destructive, and exclude from the kingdom of heaven. St. Paul’s catalogue is an expansion of our Lord’s words (Matt. xv. 19). It takes in the various forms of sin against God, against our neighbour, and against ourselves.
- Gal. vi. 8.—“Sowing to the flesh” is ever followed by the reaping of corruption.

Jer. iv. 4; vi. 10; ix. 26.—“Uncircumcised in heart and ears” (Ezek. xlv. 9).

Col. ii. 11.—Believers are called upon to put off the body of the sins of the flesh—to renounce it (Phil. iii. 3).

Rom. viii. 12.—They are under no obligations to serve it—they are not debtors to it, but the reverse.

1 Pet. ii. 11.—By their pilgrim spirit they ought to “abstain from fleshly lusts,” knowing that “they war against the soul.”

Rom. xiii. 14.—Not to make any allowance or provision for it.

Gal. v. 13.—Not to make their liberty “an occasion to the flesh.”

Gal. v. 23.—They are bound rather to crucify “the flesh, with the affections and lusts” (Rom. viii. 13); to mortify it (Col. iii. 5).

Jude 23.—To “hate it as an unclean garment.”

## FOLLOWING THE LORD

### ILLUSTRATIONS OF FOLLOWING

John x. 27.—As *sheep* follow the shepherd.

John xii. 26.—As *servants* follow the master.

Rev. xix. 14.—As an *army* follows the captain.

Eph. v. 1.—As *dear children* copy the father.

Josh. iii. 3.—As *Israel* followed the ark and the pillar of cloud (Numb. ix. 21).

Acts xii. 8.—As *Peter* followed the angel.

Matt. ii. 9.—As the *wise men* followed the star.

Deut. xvi. 20.—As men follow a good rule and model. The margin says, “Justice, justice, shalt thou follow.”

1 Tim. vi. 11, 12.—Observe the three F’s—“Flee,” “Follow,” “Flight,” a short summary of the believer’s life.

1 Kings xviii. 21.—Elijah’s appeal to Israel was just and reasonable. “If the Lord be God, follow Him.”

John i. 43.—“Follow Me” was the frequent call of the Lord Jesus. It was addressed to Simon and Andrew (Matt. iv. 19); to Philip (John i. 43); to Matthew (Matt. ix. 9); to Peter, after the resurrection (John xxi. 22); to the disciples generally (Matt. xvi. 24); to the scribe (Matt. viii. 22); to the rich young ruler (Luke xviii. 22).

Our Lord’s threefold call to the people was, “Come unto Me,” “Learn of Me,” “Follow Me.”

### SHOULD BE

Numb. xiv. 24.—*Wholly*—with all the heart—like Caleb, who was honoured of God for his faithfulness.



Matt. iv. 20.—*Promptly*, like Peter and Andrew, who “straightway left their nets and followed Jesus;” and James and John (iv. 21; Luke v. 11).

Luke ix. 23.—With *self-denial*, taking up the cross daily.

Ps. lxxiii. 5.—With *earnestness*. “My soul followeth hard after Thee.”

Matt. xvi. 24, x. 38; Luke ix. 23.—With *willingness* to give up whatever would hinder. Good desires alone are not enough!

Hos. vi. 3; 1 Sam. xii. 14.—With steadfast perseverance and continuance.

Luke ix. 57–62.—Contrast the three men who came to Jesus, “Lord, I will follow thee; but . . .” and the rich young ruler (Mark x. 21, 22); and Jeroboam (2 Kings xvii. 21).

John viii. 12.—It is a special promise to those who follow the Lord:—they shall not walk in darkness.

Ps. lxxiii. 8.—The Lord will uphold them with His right hand.

Hos. vi. 3.—They shall know the Lord more clearly and more sweetly.

Matt. iv. 19.—They shall be employed in Christ’s service; made “fishers of men.”

Rev. xiv. 4.—They shall follow the Lamb in future glory.

1 Pet. ii. 21.—Believers are called to follow Christ.

Heb. vi. 12.—To copy the examples of God’s saints.

2 Tim. ii. 22.—To cultivate the graces of a Christian character (Rom. xiv. 19; 1 Cor. xiv. 1; 1 Tim. vi. 11).

## FOLLY

Prov. xii. 11.—“Void of understanding,” “destitute of wisdom” (Prov. xv. 21). Many are “wise to do evil, but to do good they have no knowledge” (Jer. iv. 22). Folly, in Scripture, is generally applied, not so much to intellectual dulness, as to moral perversity.

Deut. xxxii. 6.—“O foolish people and unwise.”

Luke xxiv. 25.—“O fools, and slow of heart to believe.”

The Greek word means inconsiderate, unreflecting.

Prov. i. 22.—“Simple.” Ignorant, credulous, undiscerning.

Ps. xcii. 6.—“Brutish” (xciv. 8; Prov. xii. 1, xxx. 2).

Jer. xxiii. 13.—“Absurd” and “unsavoury,” as in the margin.

Isa. xxxii. 6.—“Vile.” The Hebrew word generally rendered fool.

- Eccles. i. 17; ii. 12; vii. 25.—Thrice in Ecclesiastes is folly joined with madness.
- Matt. xxiii. 17.—“Fools and blind.” Cf. Rom. i. 21, “Their foolish heart was darkened” (Eccles. ii. 13).
- Job xxxix. 13–17.—Like the *ostrich*, which God hath deprived of wisdom.
- Ps. cxix. 175; Isa. liii. 6.—Like *sheep*, prone to stray from the fold, but having no natural instinct for finding the way back.
- Hos. vii. 11.—The silly *dove* without heart (understanding).
- Matt. vii. 26.—The foolish *builder*, building upon the sand, without a good foundation, or provision against a coming storm.
- Prov. x. 1.—Foolish *children*. Ungrateful and undutiful (xv. 20; xvii. 25; xix. 13)—a cause of grief to good parents.
- Zech. xi. 15.—Foolish *shepherds*—selfish, tearing the flock, and leaving them in times of danger.
- Ezek. xiii. 3.—Foolish *prophets*, that speak vanity and lies.
- Matt. xxv. 2.—Foolish *virgins*, carrying lamps, but without oil to replenish them.
- Luke xii. 16–21.—The *rich fool*, whose plans were all for this world and for self.
- Gal. iii. 1.—“O foolish Galatians”—unthinking. As a people, the Galatians were sharp and quick-witted; but they were fickle and inconstant, and easily “bewitched” and led astray.
- Mark vii. 21, 22.—The root of folly is in the heart, and the folly of the heart is worse than the folly of the head.
- Proverbs.—It is noteworthy how Solomon, the wisest of men, wrote so frequently about folly. The Book of Proverbs contains more than a hundred references to it. Probably he discerned the risings of foolishness in his son Rehoboam, and desired to warn him by fatherly counsel.
- Numb. xii. 11; Ps. xlix 13.—“We have done foolishly” was Israel’s frequent confession of sin; and truly all sin is folly, disappointing and hurtful, and rebellious against God. To have “wrought folly” (Josh. vii. 15) is changed in the margin to “wickedness.”
- Prov. viii., ix.—Wisdom and folly. After the description and personification of wisdom, as the heading of chapter ix. reads, comes “the error of folly.”
- Titus iii. 3.—“We ourselves also were sometime foolish.” The first point St. Paul names as he looked back upon his former life.

# TWELVE KINDS OF MEN WHOM THE SCRIPTURE MARKS AS FOOLS

Prov. xiv. 17; Eccles. vii. 9.—Those who are soon angry.

Prov. x. 18.—Those who utter slander.

Prov. xxviii. 26.—Those who trust in their own heart.

Jer. xvii. 11.—Those who get rich, and not by right means.

Prov. xv. 5.—Those who despise instruction.

Ps. xiv. 1.—Those who say in their heart, "There is no God."

Luke xi. 40.—Those who trust in outward appearances.

Matt. vii. 26.—Those who build upon the sand.

Matt. xxv. 4.—Those who sleep when they should be watching.

Luke xii. 4.—Those who lay up treasure for this life only.

1 Cor. iii. 19.—Those who depend upon the wisdom of this world.

The picture of the fool is terribly drawn in the description of his person.

Prov. xvii. 24.—"The *eyes* of a fool are in the ends of the earth."

Prov. xxiii. 9.—His *ears* despise wisdom.

Prov. xv. 2.—His *mouth* "poureth out foolishness" (x. 14; xiv. 3; xviii. 6, 7).

Prov. xviii. 7.—His *lips* are "the snare of his soul" (v. 6; Eccles. x. 12).

Eccles. v. 3; x. 31.—His *voice* is known by multitude of words.

Ps. lxxv. 4, 5.—His *neck* is stiff.

Eccles. vii. 9.—His *bosom* the dwelling-place of anger.

Eccles. iv. 5.—The *hands* folded together in idleness, or if engaged actively, pluck down the house, more ready to pull down than to build up.

Prov. v. 5.—His *feet* go down to death.

Prov. xiv. 24.—Truly "the foolishness of fools is folly."

## FORBEARANCE OF GOD

Rom. xv. 5—"The God of patience." One of God's precious titles.

Ps. lxxxvi. 15.—The declaration of His character. "A God full of compassion and gracious, long-suffering, and plentiful in mercy and truth." See Exod. xxxiv. 6; Numb. xiv. 18.

James v. 11.—"The Lord is very pitiful (full of pity), and of tender mercy." Compared to a father (Ps. ciii. 13), and kind leader (Isa. lxiii. 9; Ezek. xxxvi. 21).

2 Pet. iii. 9.—"Long-suffering to usward." Seeking to draw men to repentance and salvation (ver. 15).

- Ps. ciii. 8.—“Slow to anger” (cxlv. 8; Joel ii. 13; Jonah iv. 2; Ps. lxxviii. 38); turning His anger away, and that “many a time;” not retaining anger for ever (Micah vii. 19); deferring anger (Isa. xlviii. 9; Hos. xi. 9).
- Mal. iii. 17.—“Sparing,” “as a father spareth his own son.”
- Rom. ii. 2.—Rich in goodness, forbearance, and long-suffering.
- Jer. iii. 1.—The forbearance of God may well be contrasted with that of men! “I am God and not man” (Hos. xi. 9; 1 Sam. xxiv. 19).
- Ps. ciii. 10.—“He hath not dealt with us after our sins.” Then, who could stand before Him? (exxx. 3).
- Ezra ix. 13.—“Our God has punished us less than our iniquities deserve.”
- Ps. lxxviii. 38.—“Yea, many a time turned He His anger away, and did not stir up all His wrath.”
- Lam. iii. 22.—“It is of the Lord’s mercies that we are not consumed, because His compassions fail not.”
- Ps. l. 21.—The silence of God is very wonderful, when He beholds all the wickedness wrought upon the earth. “These things hast thou done, and I kept silence,” and men misunderstand and abuse it. “Thou thoughtest wickedly,” &c., yea, are there not some who even despise the Divine forbearance as if it were of little account? (Rom. ii. 3). Let them remember God’s patience, though lasting, is not everlasting (Gen. vi. 3).
- Isa. xlii. 14.—“I have long time holden my peace; I have been still and refrained myself; now will I cry.”
- Luke xviii. 7.—Nevertheless, “shall not God avenge His own elect, though He bear long with them?”
- Neh. ix. 33.—“Many years didst Thou forbear” (margin, “protract over them”).
- Rom. xvi. 23.—“He said he would have destroyed them, had not Moses, His chosen, stood before Him in the breach.”
- Acts xiii. 18.—“Forty years suffered He their manners in the wilderness.” A striking expression, but the margin is still stronger: “He fed them, as a nurse beareth or feedeth her child.”
- Matt. xxi. 37.—“Last of all, he sent unto them his son, saying, They will reverence my son.”
- Matt. xxiii. 37.—O Jerusalem, Jerusalem, how often,” &c.
- Luke xiii. 8.—The plea for the barren fig tree—one year’s more reprieve.
- Exod. iv. 10–17.—*Moses* was a striking example of God’s kind forbearance. When he shrank from going forth,

the Lord kindly gave four signs to assure him, and Aaron to be his spokesman—so graciously He bears with His servants' weakness.

1 Sam. x.—*Israel*, in their determination to have a king, were virtually rejecting God and acting against Samul's wise remonstrance; yet, when they were bent upon it, the Lord directed their choice to Saul.

Rom. x. 21.—Rebellious *Israel*. "All day long have I stretched out my hand to a disobedient and gainsaying people." "Forty years was I grieved" (Ps. xcv. 10).

1 Tim. i. 16.—*St. Paul* spoke of himself as a pattern of God's long-suffering—"all long-suffering."  
See *Warnings, Mercy of God*.

## FORGETFULNESS OF GOD

Ps. ix. 17; l. 22; Prov. ii. 17.—A mark of *ungodliness*.

Deut. xxxii. 18.—*Ingratitude*. "Of the Rock that begat thee thou hast been unmindful, and hast forgotten God that formed thee" (Jer. ii. 32; Ps. cvi. 21).

Ps. lxxviii. 11, 42.—"They remembered not His hand." Unmindfulness of God, "who had done so great things for them," was one of Israel's most frequent sins.

Ps. cvi. 13.—Even God's most mighty works left but a transient impression: "they soon forgot." Margin, "They made haste—they forgot."

Jer. l. 6.—Cf. Israel at a later time. "They have forgotten their resting-place."

Deut. vi. 12; viii. 12-14, 17.—Forgetfulness of God often comes from great prosperity and self-sufficiency. Lest thou say in thine heart, "My power and the might of mine hand hath gotten me this wealth" (Hos. xiii. 6).

Ezek. xxii. 12.—From excessive covetousness.

Judg. iii. 7.—From idolatry and superstition (Hos. ii. 13).

Jer. xxiii. 27.—From the allurements of false teachers.

Hos. viii. 14.—"Israel hath forgotten his Maker, and buildeth temples."

Ezek. xxiii. 35.—The way of sin is ever a downhill course. Forgetfulness of God leads to rejection of God.

Isa. li. 13.—Forgetfulness of God is followed by fear of man.

Jer. xiii. 25.—By trusting in some false confidence.

Jer. ii. 23.—Yet how reasonably the Almighty pleads—"Can a maid forget her ornaments, or a bride her attire?"

Yet My people have forgotten Me days without number."

Ps. cxix. 16, 61, 83, 93, 109, 141, 153, 175.—So fre-



quently does the Psalmist declare his resolution not to forget God's law in this wonderful Psalm.

## FORMALISM

Micah vi. 6-8.—Would any approach God with acceptance?

It is not by offering costly sacrifices, but with a heart justified and sanctified, and filled with godly fear.

John iv. 24.—“God is a Spirit, and they that worship Him must worship Him in spirit and in truth.”

Ps. l. 7-14.—A stern reproof of Israel's formality and hypocrisy; the more remarkable, as written by Asaph, a Levite.

1 Sam. iv. 3.—Israel thought that the mere presence of the ark in the camp, would be sure to secure victory. But the ark was taken.

Isa. lviii. 3.—“Wherefore have we fasted, say they,” &c. They fasted formally, whilst they found pleasure in the day of their fast.

Mal. i. 7-14.—A spirit of formality and deadness seems to have especially marked many of the exiles who returned from Babylon.

Matt. vi. 1, 7.—As it was with the Pharisees of our Lord's time, whom He so severely rebuked (xxiii. ; xv. 7, 8).

2 Tim. iii. 5.—As one of the signs of the last days is: “having a form of godliness, but denying the power thereof.”

Matt. xxiii. 23.—A scrupulous regard to exactness in minor obligations, is often a mark of the formalist and self-righteous.

1 Sam. xv. 22.—“Behold, to obey is better than sacrifice,” if sacrifice be without faith (Ps. li. 16, 17; Jer. vii. 22, 23).

Hos. vi. 6.—God desires mercy rather than the mere offering of sacrifice, and the (experimental) knowledge of Himself more than the most costly offerings (Amos v. 22; Matt. ix. 13).

Matt. xii. 1-7.—God may allow the moral without the ceremonial, but He will never accept the ceremonial without the moral.

1 Cor. vii. 18; Gal. v. 6, vi. 15.—It is not circumcision or uncircumcision that availeth before Him, “but a new creature.”

Gal. iv. 10, 11.—“Ye observe days, and months, and times, and years,” with ceremonial exactness. “But,” says St. Paul, “I am afraid of you.”

Isa. xxix. 1.—“Add ye year to year; let them kill sacrifices.” But carnal and self-righteous worship will never turn away the anger of God.

Phil. iii. 2.—“Beware of the concision.” The parody of the true circumcision.

Ps. xliii. 4.—See how David had learned the true spirit of right worship. “Then will I go unto the altar of God, unto God my exceeding joy.” He looked beyond the altar, to the God of whose presence it was a symbol.

### FRETFULNESS

Ps. xxxvii. 1, 8.—“Fret not thyself.” Fretting and worry wear the strongest spirit; they seem small faults, but they lead to greater sins.

Prov. xix. 3.—A man’s own perverseness often brings trouble and loss, yet his heart fretteth against the Lord. Adam laid the blame of his fall upon his Maker: “The woman whom Thou gavest me.”

Jer. xxxi. 18.—Men fret under the Divine correction, like Ephraim, who was as a bullock chafing under the yoke.

Job v. 2.—“Wrath” (“vexation,” R. V., chafing against God’s will, like the fretting leprosy) “killeth the foolish man, and envy (of some other condition) slayeth the silly one.”

1 Sam. i. 5.—*Hannah* was cruelly tried by *Peninnah*, who provoked her to make her fret.

Ps. lxxiii. 2.—*Asaph*. His footsteps had almost slipped for the envy he felt in beholding the prosperity of the wicked; but faith proved stronger than the temptation:

Jonah iv. 1.—*Jonah*, peevish and discontented, fretted and dishonoured God when he ought to have been filled with thankfulness and joy.

Luke x. 42.—*Martha*, “careful and cumbered about many things.” How tenderly the Lord rebuked her.

Psa. cxxxi. 2.—“My soul,” said holy David, “is even as a weaned child, no longer fretful and irritable, but lying quietly satisfied upon the mother’s breast.”

### FRIENDSHIP

2 Chron. xiii. 5.—*Salt* was anciently regarded as a pledge of friendship.

1 Sam. xx. 41.—So was the *kiss*. “The kiss of peace” was the token of Christian friendship and communion in the early Church.

Prov. xxvii. 9.—“Ointment and perfume rejoice the heart; so doth the sweetness of a man’s friend by hearty counsel.”

Prov. xxvii. 17.—“Iron sharpeneth iron;” so does the interchange of thought affect the mind, and the mind speaks through the countenance.

Deut. xiii. 6.—What is friendship, but two souls in one? “Thy friend, which is as thine own soul.”

Prov. xvii. 17.—“A (true) friend loveth at all times, but in adversity is as a brother born for thee.” The ancient Jews interpret this of the Messiah.

Prov. xviii. 24.—He that (would have) friends “must shew himself friendly: and there is a friend that sticketh closer than a brother.”

Prov. xxvii. 6.—“Faithful are the wounds of a friend,” as contrasted with the deceitful kisses of an enemy.

Ps. xli. 9.—How painful is the treachery of a pretended friend. “Mine own familiar friend, which did eat of my bread,” &c. (Jer. xx. 8; Ps. lv. 21). This was one aggravation of the sufferings of Christ (Mark xiv. 20; John xiii. 26). The kiss of Judas drew forth the Lord’s retort; “Friend, wherefore art thou come?” (Matt. xxvi. 50).

1 Sam. xviii. 1.—*David and Jonathan*. One of the most beautiful records of mutual friendship, two souls as one—all the more generous in Jonathan, when he knew that David would come to the throne (xxiii. 17), and when he had to brave his father’s fury (xx. 30-34). Jonathan “loved David, as his own soul.”

2 Sam. xv. 34.—*Hushai the Archite*. David’s friend and counsellor, who skilfully for him defeated the counsel of Ahithophel.

2 Sam. xv. 21.—*Ittai the Gittite*. Another gallant helper and faithful friend.

2 Sam. xix. 32.—*Barzillai*. A friend and helper in a time of need.

1 Kings v. 1.—“*Hiram* was ever a lover of David.”

Matt.—*Peter and John*, though so dissimilar in character, are constantly linked together as friends and fellow-workers.

Acts ix. 27.—*Paul and Barnabas* (xiii. 2, 50; xiv. 12, 20; xv. 2, 12, 22, 35, 36).

Job ii. 11.—*Job’s friends* have become a proverb. He compares them to the summer brooks, which fail when most needed, and disappoint the thirsty travellers that pass by.

St. Paul.—It is very interesting to remember how St. Paul seems to have drawn to himself so many friends in his journeys: Barnabas in Cyprus, St. Luke at Antioch, Timothy at Lystra, Titus at Corinth, Epaphras at Colosse, Philemon at Rome, Aristarchus at Thessalonica, Aquila and Priscilla at Ephesus. In his first imprisonment at Rome, a brave band of faithful and attached friends were gathered round the aged Apostle—St. Luke, Timothy, Aristarchus, John Mark, Jesus called Justus, Philemon, Demas, Epaphras, and others.

His must have been a loving spirit to call forth such sympathy of love. Aristarchus seems to have gone with him to Rome voluntarily, to cheer and comfort him on the journey, as St. Luke travelled with him also as a friend.

- 2 Chron. xx. 7; Isa. xli. 8; James ii. 23.—*Abraham*. Three times is the highest and most honourable title given to the father of the faithful: "And he was called the friend of God."

The LORD JESUS twice called His disciples friends (Luke xii. 4; John xv. 14, 15).

## FRUITFULNESS—SPIRITUAL

Hos. xiv. 8.—Comes from God. "From Me is thy fruit found."

John xv. 2-8.—By living union with Christ, the true Vine.

Gal. v. 22, 23.—Through the operation and power of the Holy Spirit (Eph. v. 9).

Matt. xiii. 23; Luke viii. 15.—As the result of the precious seed, the Word of Truth, rightly received in an honest and good heart. Only a good tree can bring forth good fruit (Matt. vii. 17-20).

John xv. 2; Heb. xii. 11.—A spiritual blessing often greatly furthered by sanctified chastening.

Ps. i. 3.—The fruitful believer is like a tree planted by the waters (Jer. xvii. 7, 8).

John xv. 1-8.—Like a vine of a good stock, pruned and tended with the greatest care.

Cant. iv. 12-15.—Like the fair trees in "a garden enclosed."  
"A watered garden" (Isa. lviii. 11).

Prov. xi. 30.—"A tree of life." See the wonderful picture (Rev. xxii. 2).

Ps. xcii. 12.—The palm tree, renowned for its abundant usefulness. The Arabs reckon 365 uses of the palm-tree.

## SPIRITUAL FRUITFULNESS IS OF MANY KINDS

Matt. iii. 8.—"Fruits meet for repentance."

James iii. 18.—"Fruits of righteousness" (2 Cor. ix. 10; Phil. i. 11; Prov. xii. 12).

Heb. xiii. 15.—"The fruit of the lips"—praise and thanksgiving (Isa. lvii. 19).

Rom. vi. 22.—"Fruit unto holiness."

Rom. vii. 4.—"Fruit unto God."

John iv. 36.—"Fruit unto life eternal."

Gal. v. 22.—"The fruit of the Spirit is love, joy, peace," &c.

Phil. i. 22.—The fruit of labour and Christian work.

Rom. xv. 28; Phil. iv. 17.—The fruit of kind sympathy and Christian liberality.

#### THE CONDITIONS OF SPIRITUAL FRUITFULNESS

Ps. i. 3.—Planted by the waters.

Deut. xxxiii. 14.—Ripened by the sunshine.

John xv. 4.—Abiding in Christ, with the double union, "Ye in Me and I in you."

Rom. vi. 12.—Not checked by sin.

Rom. vi. 22.—Engaged faithfully and unreservedly in the service of God.

#### THE MEASURE OF SPIRITUAL FRUITFULNESS

Mark iv. 20.—Differs greatly: in some thirty, in some sixty, in some a hundredfold.

John xv.—Three degrees. There are those who bear "fruit" (ver. 2), "more fruit" (ver. 2), "much fruit" (ver. 8).

Col. i. 10.—Believers should be "fruitful in every good work."

1 Cor. xv. 58; 2 Pet. i. 8.—"Always abounding in the work of the Lord."

Phil. i. 11.—"Filled with the fruits of righteousness."

Ps. xcii. 12.—"They shall bring forth fruit in old age:" the P.B. version inserts "more"—more fruit.

Luke xiii. 6-8.—The Lord Jesus looks for fruit. Is it not just where there has been wonderful privilege? (Isa. v. 1-6).

Mark xi. 13.—What can He feel then, when He finds "nothing but leaves"?

Isa. v. 2.—All fruit is not good fruit. There are "wild grapes," useless and disappointing.

Gal. v. 17-23.—"The works of the flesh" are placed in striking contrast with "the fruit of the Spirit."

#### FULNESS—SPIRITUAL

(See ABUNDANCE)

Rom. ix. 23.—"*Vessels of mercy.*" A striking description of true believers—"vessels," differing in beauty and capacity, &c. "Vessels of mercy, which God hath before prepared unto glory" (2 Cor. iv. 4).

Heb. ii. 1, margin.—"Therefore we ought to give the more earnest heed," lest we "run out as leaking vessels." We are called to be as vessels filled.

Luke i. 53.—"He hath filled the hungry with good things."

Matt. v. 6.—"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."



Ps. lxxxi. 10.—“Open thy mouth wide, and I will fill it.”

Eph. v. 18.—“Be filled with the Spirit.”

Col. i. 9.—“Filled with the knowledge of His will.” Cf.

Rom. xv. 14.

Acts vi. 8.—Filled with faith.

Rom. xv. 14.—Filled with all goodness (benevolence).

2 Cor. vii. 4.—“Filled with comfort.”

Rom. xv. 14; 2 Tim. i. 4.—“With all joy and peace in believing” (Acts xv. 33; 1 John i. 4).

Ps. lxxi. 8.—With praise.

Phil. i. 11.—“With the fruits of righteousness.”

Acts ix. 36.—“Full of good works” and liberality.

1 Pet. i. 8.—“With joy unspeakable and full of glory,” not only in eternity, but in the sweet foretaste in our pilgrim state on earth.

Eph. iv. 13.—“Till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ.”

Eph. iii. 19.—“Filled with all the (communicable) fulness of God.”

1

**FILLED WITH THE HOLY GHOST.** A wonderful word, denoting an abundant measure of the power of the Holy Spirit. It is observable that it is generally used in Scripture, as followed by some definite purpose and result. *Bezaleel* and *Aholiab* were filled with the spirit of wisdom and understanding to build the Tabernacle (Exod. xxxi. 2-6); *Zacharias* and *Elisabeth*, with the spirit of prophecy (Luke i. 41-43); *John the Baptist*, with power to prepare the way of the Lord (Luke i. 15, 16); the disciples at Pentecost, and afterwards, endued with the ordinary and extraordinary gifts of the Spirit (Acts ii. 4; xiii. 52); the seven deacons qualified for the new office in the Church, which needed much wisdom (Acts vi. 3). *St. Peter* was filled with holy boldness (Acts iv. 8; xv. 7); *St. Stephen*, with faith (vi. 5), and power (vi. 8), and peace, calm in a violent death (vii. 55); *St. Paul* was specially qualified, all through his ministry, as the Apostle of the Gentiles (Acts ix. 17; xiii. 9); *St. Barnabas*, full of the Holy Ghost and of faith (Acts xi. 24).

**THE LORD JESUS.** “Full of the Holy Ghost” (Luke iv. 1); filled “without measure” or limit (John iii. 34); filled with wisdom (Luke ii. 40); with grace and truth (John i. 18); “all the fulness of the Godhead bodily” (Col. ii. 9). It has been well said, wherever the fulness of Christ is

spoken, it is in connection with His supplying the needs of His people.

## FUTURE, THE

Isa. xlvii. 13.—The ancient arts of divination are a standing proof of the desire of the human mind to peer into the future. Yet how vain were the professions of the astrologers, star-gazers, necromancers, &c. Strange that so many wise and clever men should be so easily befooled!

Isa. xli. 23; xlv. 7; xlv. 21.—An omniscient God alone has the prerogative of foretelling the future. Many false systems have professed the power of working miracles, but what system has dared to claim the power of prophecy, as we have it in the Holy Scriptures?

Dan. ix.—A large part of the Bible is filled with prophecy, but there is necessarily a measure of mystery and obscurity as to time and detail. This serves to excite the spirit of inquiry and of searching, whilst it checks presumptuous and rash interpretation.

John xvi. 13.—The Holy Spirit is the true teacher, but with the limit of Acts i. 7.

Eccles. ii. 18, 19; vi. 12; viii. 7; ix. 12; x. 14.—The impossibility of knowing beforehand what will happen, is one of the chief causes, which Solomon notes, of the vanity and misery of this life. Man "knoweth not that which shall be," and none can tell him when it shall be.

2 Sam. xix. 34.—"How long have I to live?" A natural question, more especially of the aged and infirm.

Gen. xxv. 32.—"Behold, I am at the point to die," thought profane Esau in a moment of physical exhaustion. He did not die till *ninety* years after.

Gen. xxvii. 2.—So Isaac said, "I am old, I know not the day of my death." He lived still forty-four years.

James iv. 14.—Our length of life and future history are hidden, as by a thick veil, which we cannot draw aside. "Ye know not what shall be on the morrow," even a time so near!

Matt. vi. 12.—Therefore, the truest wisdom is to live by the day, as we are taught to pray, "Give us this day, or day by day, our daily bread."

Matt. vi. 34.—"Take no (anxious) thought for the morrow." Never burden to-day with to-morrow's cares.

Prov. xxvii. 1.—"Boast not thyself of to-morrow." To provide for the morrow is a duty, to boast of it a folly, "for thou knowest not what a day may bring forth."

The Hebrews call the events of life the "sons of time." Time brings them forth, but who can foretell what the birth may be?

Eccles. vi. 9.—"Better is the sight of the eyes"—the present enjoyment of what we have—"than the wandering of the desires"—setting them upon something we should like to have, but may never receive.

Eccles. xi. 2.—Give freely, whilst you have the power, "for thou knowest not what evil (calamity) may come," or how long you may have the power to give (ix. 10).

Acts xxi. 22.—"And now I go bound in the Spirit unto Jerusalem, not knowing the things which shall be before me there . . . but none of these things move me." Our duty is to go forward, step by step, and to trust as the way opens out, guidance and help will be provided. So Abram went out when God called him, not knowing whither he was to go, and he had his reward.

1 Cor. iv. 19; xvi. 7.—"If the Lord will"—"If the Lord permit." St. Paul made his plans with this proviso: so he purposed to visit Corinth (1 Cor. iv. 19); Ephesus (Acts xviii. 21); Rome (Rom. xv. 32); so he spoke of sending Timothy (Phil. ii. 19). See also James iv. 15.

## GENTLENESS

2 Cor. i. 3.—"God is love"—the "Father of mercies and the God of all comfort." God's dealings with His people are like a father's, very gentle as well as wise.

2 Cor. x. 1.—"The meekness and gentleness of Christ." The Lord Jesus is pre-eminently gentle. He is the Good Shepherd, who carries the lambs in His arms and gently leads those that are with young (Isa. xl. 11). Cf. Gen. xxxiii. 13, 14. "He will not break the bruised reed, nor quench the smoking flax" (Isa. xlii. 3; Matt. xii. 20). He said of Himself, "I am meek and lowly in heart" (Matt. xi. 29). His heart is tender, as His hand is mighty.

Matt. iii. 16.—The Holy Ghost descended upon our Lord at His baptism, like a dove, the emblem of gentleness, purity, and peace.

Hos. xiv. 6.—"I will be as the dew unto Israel." It was God's promise to Israel, notwithstanding all their backslidings (vers. 1-5).

Ps. lxxii. 6.—"He (the Messiah) shall come like rain upon the mown grass, as showers that water the earth."

Gal. v. 22.—Gentleness—kindliness—in the believer is a "fruit of the Spirit." Cf. the works of the flesh: hatred,

variance, emulation, wrath, strife, seditions, heresies, envyings, murders.

James iii. 17.—Gentleness is a blessed outcome and manifestation of “the wisdom that is from above,” “pure, peaceable, gentle, and easy to be entreated:” a striking contrast to the “bitter envying and strife” in the heart of those who are led by the evil one.

1 Cor. xiii. 3.—True charity “doth not behave itself unseemly:” will not offend by rudeness.

Prov. xv. 1.—“A soft answer turneth away wrath.”

Prov. xxv. 15.—“A soft tongue breaketh the bone”—softens down many difficulties.

Prov. xi. 30.—“He that winneth souls is wise.”

2 Cor. v. 11.—“Knowing, therefore, the terrors of the Lord, we persuade men.”

2 Tim. ii. 24.—“The servant of the Lord must not strive, but be gentle towards all men” (Titus iii. 2).

Phil. iv. 5.—“Let your moderation be known unto all men”—your yieldingness. The R.V. renders, “Your forbearance,” and in the margin, “Your gentleness.”

Eccles. vii. 16.—“Be not righteous overmuch.” Too strict is as wrong as too lax. A martinet may wound many by undue severity. *In medio tutissimus ibis.*

Eph. iv. 32.—“Be ye kind, tender hearted.”

Jude 22.—“Of some have compassion.”

1 Thess. ii. 7.—“We were gentle among you, even as a nurse (nursing mother) cherisheth her children.” See also ver. 11, “We exhorted and comforted and charged every one of you as a father doth his children.” St. Paul, the wise and faithful minister of Christ, desired to combine the father’s wisdom with the mother’s love.

2 Cor. ii. 6, 7.—He showed this in his concern not to be too severe with the Corinthian offender.

Ps. xxv. 9.—“The meek will He guide in judgment, the meek will He teach His way.” The P.B. renders, “Such as are gentle.”

Ps. xviii. 35.—“Thy gentleness hath made me great.” R.V. margin, “Thy condescension;” P.B., “Thy loving correction;” Vulgate, “Thy discipline.”

Gal. iv. 19.—“My little children,” used by St. Paul here only, dealing tenderly with the fickle Galatians. The expression was a favourite one with St. John.

1 Kings xii. 7.—“If thou . . . wilt speak good words.” No more striking illustration could be given of the influence of gentle words and roughness than in the case of Rehoboam.

## GIFTS

James. i. 17.—“Every good gift and every perfect gift is from above.” True of all kinds of gifts—physical, mental, spiritual—all come from God, and should be employed to His glory (1 Pet. iv. 10).

Eph. iv. 8.—Spiritual gifts are more especially bestowed upon the Church, as one of the chief ends of Christ’s ascension, to “give gifts” unto men (Ps. lxxviii. 18). He “received” that He might give.

Rom. xii. 6.—“Having then gifts differing according to the grace that is given unto us.” Diversity of gifts was exemplified by the different offices in the early Church.

1 Cor. xii. 11.—The gifts of Christ’s people are the special work of the Holy Spirit, “dividing to every man severally as He will,” and all are designed to be for “profit” (ver. 7).

1 Cor. xii., xiii., xiv.—Great gifts are no sure evidence of great grace. No church abounded more in gifts than the Church of Corinth, yet how much St. Paul saw in it to deplore and rebuke.

1 Cor. xiii. 1, 2.—Great gifts, like eloquence and fluency of speech, may have a fair appearance, but if unaccompanied with love are hollow “as sounding brass or a tinkling cymbal.”

Matt. xxv. 15–30.—The Lord gives to His servants different powers, like talents, to be used for profit and increase. They are given to each “according to His ability,” and all must give account when the Master returns.

1 Pet. iv. 10.—A gift bestowed on one member of the Church is meant to be used for the good of others.

1 Thess. v. 19.—“Quench not the Spirit” probably refers especially to the “prophesying” spoken of (ver. 20).

2 Tim. i. 6.—“Stir up the gift which is in thee.” The R.V. has in the margin, “Stir into flame.” The best gifts will become dull and languid, unless stirred up by prayer and exercise.

1 Sam. x. 10.—King Saul prophesied, when he met with the prophets. Balaam prophesied, and Caiaphas. Gifts may be found where grace is wanting.

Luke x. 20.—It is a far greater cause for rejoicing to know that our names are written in heaven, than to be able to work miracles, even to have power to cast out devils.

1 Cor. xii. 31.—“Covet earnestly the best gifts”—not the most showy, but the most useful; but remember that the most godlike thing, the most excellent way, is the way of love.



## GLORY OF GOD

Acts vii. 2.—“The God of glory,” or most glorious God—one of the titles of the Almighty. The chapter, it is noteworthy, begins with speaking of the God of glory, and ends with speaking of the glory of God (ver. 55; Ps. xxix. 2).

Eph. i. 17.—“The Father of glory.” The origin and source.

1 Cor. ii. 7.—“The Lord of glory” (James ii. 1)—spoken of Christ.

Ps. xxiv. 5, 7.—“The King of glory”—Jehovah, “strong and mighty.”

2 Cor. iv. 6.—The glory of God is most clearly and eminently exhibited in the face (person) of Jesus Christ.

John i. 14.—He came with the glory, “as of the only begotten of the Father, full of grace and truth.”

Heb. i. 3, R.V.—“The effulgence of the Father’s glory, and the very image of His substance.” See John xvii. 5.

Isa. vi. 3.—Whom Isaiah saw in a vision (John xii. 41).

Rev. xxi. 23.—The Lamb, the light of the glory of the New Jerusalem.

Exod. xvi. 10.—The *Shekinah* was a visible representation of the glory of the Lord, as it appeared at different times to Israel, and more especially dwelt on the mercy-seat in the Tabernacle.

Exod. xl. 34.—Which filled the *Tabernacle* when first set up.

1 Kings viii. 11.—*Solomon’s Temple* at the dedication.

Ezek. i. 28, &c.—And appeared in the time of *Ezekiel*.

Luke ii. 8.—In *New Testament times* to the shepherds of Bethlehem; at the transfiguration of the Lord Jesus (ix. 2; 2 Pet. i. 17), and to St. Stephen (Acts vii. 55).

Matt. xvii. 5.—“A bright cloud,” a symbol of the Divine majesty, “overshadowed them.”

Exod. xxxiii. 20.—The glory of God in His essential grandeur is too dazzling for mortal eyes to behold (cf. 1 Tim. vi. 16).

When even a reflection of that glory irradiated Moses’s face, the people were afraid to come near him (xxxiv. 30).

1 Chron. xxi. 16, &c.—*David* and the elders of Israel fell upon their faces at the sight of the angel of the Lord.

2 Chron. v. 14.—The *priests* could not stand and minister in the Temple by reason of the cloud, “for the glory of the Lord had filled the house of God.”

Isa. vi. 4.—*Isaiah* cried, “Woe is me, for I am undone, for mine eyes have seen the King, the Lord of hosts.”

Ezek. i. 28.—*Ezekiel* fell upon his face.

Dan. viii. 17 ; x. 8.—*Daniel*. “There remained no more strength in him.”

Matt. xvii. 6.—*Peter*, James, and John at the Transfiguration.

Acts ix. 4.—*Saul* of Tarsus.

Rev. i. 17.—*St. John* fell down as one dead.

Ps. xix. 1.—The glory of God is seen in creation (Rom. i. 19, 20).

Isa. lxiii. 14.—In Providence.

Eph. i. 6, 12, 14, 18.—In grace—“the glorious gospel of the blessed God” (1 Tim. i. 11).

Phil. iv. 19.—“According to his riches in glory by Christ Jesus.” The abundant measure of God’s bounty, and of the Church’s supply. “According to His glorious power” (Col. i. 11).

Exod. xxxiii. 18, 19.—The glory of God is pre-eminently manifested in His goodness.

Acts vii. 55.—Seasons of great trial are often occasions of the manifestation of the glory of God.

John xvii. 24.—To behold the glory of Christ, and be with Him for ever, will be the chief element in the future bliss of Christ’s people.

2 Cor. iii. 18.—Even now, a believing view of the glory of Christ set forth in the Gospel, has a transforming influence. They who behold are changed into the same image, from glory to glory.

## GLORIFYING GOD

1 Sam. vi. 5 ; 1 Chron. xvi. 28.—Commanded (1 Cor. i. 31 ; Ps. xxii. 23).

1 Chron. xvi. 28, 29.—Due to His great name.

Exod. xx. 3.—The first commandment in the Moral Law should teach us to put this first.

Matt. vi. 9.—The first petition in the Lord’s Prayer, “Hallowed be Thy name.”

St. Luke’s Gospel contains eight distinct instances of glorifying God—ii. 14 ; iv. 15 ; v. 26 ; vii. 16 ; xiii. 13 ; xvii. 15 ; xviii. 43 ; xxiii. 47. See also i. 46 ; xiii. 17.

Josh. vii. 19.—We are called to glorify God in confession of sin and repentance.

Ps. l. 15.—In acknowledging His listening to our prayer, and delivering us in time of trouble.

Ps. l. 23.—In offering thanks and praises to Him.

Matt. v. 16.—In the bright exhibition of a holy life.

John xv. 8.—In abounding fruitfulness (Phil. i. 11).

- 1 Pet. iv. 11.—In spiritual service.  
 Ps. cxlv. 21.—In loving witness (Phil. ii. 11).  
 1 Pet. iv. 14, 16.—In patient endurance of suffering for Christ's sake (Isa. xxiv. 15).  
 2 Cor. ix. 13.—In Christian liberality (viii. 19).  
 1 Cor. x. 31.—In doing all things as to Him.  
 Rom. xiv. 7, 8.—In a full consecration both for life and of death (John xxi. 19; Phil. i. 21, 23); of body and of spirit (1 Cor. vi. 19, 20).  
 Mal. ii. 2.—Withholding glory from God is a mark of ungodliness, and is followed by judgment (Dan. v. 31; Rom. i. 21; Acts xii. 23; Rev. xvi. 9).  
 John xvii. 4.—The LORD JESUS was the perfect example of (xii. 27, 28).  
 Rev. iv. 11; vii. 12.—Befitting *Doxologies*: Rom. xvi. 27; Eph. iii. 21; Phil. iv. 20; 2 Tim. iv. 18; Heb. xiii. 21; 1 Pet. v. 10, 11; 2 Pet. iii. 18; Jude 25.

## GOD

- John iv. 24.—“God is a Spirit.”  
 1 John i. 5.—“God is light;” “the Father of lights” (James i. 17); dwelling in the light (1 Tim. vi. 16); clothed with light (Ps. civ. 3).  
 1 John iv. 8, 17.—“God is love.”  
 Heb. xi. 6.—A clear belief in the existence, the being, and bounty of God, is the first point in all religion—the first article in the Creed.  
 Acts xvii. 27.—Cannot fully be attained by the light of nature. Without revelation, we are as those that grope in the twilight, and feel after that which they cannot fully see; who raise an altar “to the unknown God” (ver. 23).  
 John i. 18.—The true revelation and manifestation of God is to be found in Christ.  
 1 Tim. i. 17.—God is, in His essence, invisible (John i. 18; 1 John iv. 12).  
 Exod. ix. 14; xv. 11.—God is incomparable. “Who is like Him?” (2 Sam. vii. 22; Ps. lxxi. 19, cxiii. 5; Jer. x. 6, xlix. 19).  
 Job xxiii. 8, 9.—*Inscrutable*, not to be found out by searching. Job points to the four quarters of the world. “I go forward,” &c., the east, west, south, north.  
 Gen. xvii. 1.—Omnipotent (Dan. iv. 35).  
 Ps. cxxxix. 1–6.—Omniscient (Heb. iv. 13; Job xlii. 2).  
 Mal. iii. 6.—Immutable (James i. 17).

Gen. i. 2.—*Elohim*—The title of the Supreme Being, translated God in our A.V., is generally supposed to come from a root meaning strength. The word occurs in the different forms of El, Eloah, Elohim, over 3000 times.

Gen. xv. 1.—*Shaddai*—rendered the Almighty, used chiefly in the Book of Job.

Gen. i.—*Adonai*. Lord. See *Lord*.

Gen. ii.—Jehovah. The title of God in covenant relation. See *Jehovah*.

Phil. iv. 9.—“The God of Peace” (Rom. xvi. 20). The title is only used by St. Paul.

Rom. xv. 5.—“The God of Patience and Consolation.”

Rom. xv. 13.—“The God of Hope.”

2 Cor. i. 3.—“The God of all Comfort.”

1 Pet. v. 10.—“The God of all Grace.”

Acts vii. 2.—“The God of Glory.”

Isa. xli. 10.—“I am thy God.” “I will be thy God”—may we not say with all reverence, no promise in the whole Bible can go beyond this!

Ps. xlviii. 14.—How blessed is the word of appropriating faith, “This God is our God, for ever and ever.”

Ps. lxxvii. 6, 7.—“God, even our own God, shall bless us.” Oh the wonderful words, “our own God!”

Ps. lxxiii. 1.—“O God, thou art my God.” Yet closer still!

Ps. xxvi. 6.—“The God of Jacob” occurs about twenty-nine times; “The mighty One of Jacob” seven times.

Exod. xxiv. 10.—“God of Israel” about twenty-nine times.

Exod. iii. 6.—“God of Abraham, Isaac, and Jacob” about eight times.

Neh. i. 4.—“God of heaven,” about eighteen times.

How many of the saints in Holy Scripture speak of God as “my God!” Jacob (Gen. xxviii. 21); Moses (Exod. xv. 1); Ruth (i. 16); David (1 Chron. xxviii. 20); Elijah (1 Kings xvii. 21); Micaiah (2 Chron. xviii. 13); Nehemiah (v. 19); Isaiah (vii. 23); Daniel (vi. 22); Jonah (ii. 6); Micah (vii. 7); Thomas (John xx. 28); St. Paul (Rom. i. 8; Phil. iv. 19).

## GODLINESS

Prov. i. 7.—“The fear of the Lord.” In the LXX., a word kindred to that rendered “godliness” is used, denoting deep reverence, combined with sound faith. The two explain each other.

Luke xii. 21.—“Rich toward God.” Godliness may be taken either as meaning *Godwardness* or *Godlikeness*, or both.

- 1 Thess. i. 8.—“Your faith to God-ward is spread abroad.”
- 2 Cor. ii. 15.—“But as of God, in the sight of God, speak we in Christ.”
- 1 Pet. ii. 19. — “Conscience towards God,” a conscience rightly directed, regarding God’s law and God’s honour, as the rule to be followed, and the end to be kept in view.
- Heb. xii. 28.—“Godly fear”—a holy filial reverence, like that which influenced Nehemiah. “So did not I, because of the fear of God” (Neh. v. 15).
- 2 Cor. vii. 10.—“Godly sorrow”—contrition, realising sin mainly as an offence against God; as David said, “Against Thee, Thee only, have I sinned” (Ps. li. 4).
- 2 Cor. i. 12.—“Godly sincerity”—sincerity as in the presence of God, like Peter’s appeal, “Lord, Thou knowest all things; Thou knowest that I love Thee” (John xxi. 17).
- Ps. iv. 3; xii. 1.—“The godly man.” “Him that is godly” the Lord hath set apart as His own, a godly man.
- 2 Tim. iii. 17.—A man of God, generally used of prophets and teachers—Moses, Samuel, David, Elijah, Elisha, &c., one specially engaged in the service of God.
- Isa. lvii. 1.—Godliness is sweetly allied to mercy—“merciful men are taken away” (“men of kindness or godliness,” margin).
- 1 Tim. iv. 8.—The exceeding profitableness of godliness unto all things. While “bodily exercise profiteth little,” or for a little while, such labours as many take to obtain a corruptible crown can bring but a poor reward, and that for so short a time; the reward of godliness is soul-satisfying and abiding, “for this life that now is, and for that which is to come.”
- 1 Tim. iv. 7.—“Exercise thyself rather unto godliness.” There must be discipline and labour—“denying ungodliness, worldly lusts,” &c. (Titus ii. 12).
- 2 Tim. iii. 7.—“They that will be godly in Christ Jesus;” that have set their mind upon it, are in earnest (as 1 Tim. vi. 9, “They that will be rich”).
- 1 Tim. vi. 6.—“Godliness with contentment is great gain.”
- Eph. v. 1.—“Be ye therefore followers” (imitators, R.V.) “of God as dear children,” who aim to be like their Father.
- Ps. xvi. 10.—The same Hebrew word is used of Christ as in Ps. iv. 3: “God’s choice of David as the godly one typified Him who was the Father’s Holy One.



## GOODNESS OF GOD

Exod. xxxiv. 6 ; Ps. xxv. 8, cxix. 68.—Is part of His nature, yea, it may be said to include His whole nature and essence.

Exod. xxxiii. 18, 19 ; xxxiv. 6, 7.—When Moses prayed, "Shew me Thy glory," the answer was, "I will make all My goodness pass before thee." And the Lord proclaimed His Name, not a single attribute only, but "merciful and gracious, long-suffering," with the addition of "abundant in goodness and truth."

Matt. xix. 17.—The Lord God is absolutely and independently good.

Ps. cxix. 68.—Communicatively good. Good, and loving to do good (xxxiii. 5 ; cxlv. 9 ; Acts xiv. 17).

Ps. lii. 1.—Continuously and immutably good (Jer. xxxii. 40, 41), not like His creatures, whose goodness is like "the morning cloud and early dew" (Hos. vi. 4).

Ps. civ. 28 ; cxlv. 9.—Universally good toward "all His works ;" to "the evil and the good" (Matt. v. 45).

Ps. xxi. 3.—God's goodness goes before His people, preventing them with unsought and unexpected blessings.

Ps. xxiii. 6.—God's goodness as surely follows them.

Ps. xxxi. 19.—God's goodness is "laid up" (as a hidden store ever at hand to draw from). "Wrought out," brought forth openly, that even the world must see and acknowledge.

Ps. cxi. 3.—"His righteousness endureth for ever." It is probable "righteousness" is used here in the sense of goodness or beneficence.

Nahum i. 7.—God's goodness is a special stronghold in the day of trouble.

Neh. ix. 25.—Israel, in their early history, delighted (better, luxuriated) themselves in God's great goodness.

Ps. c. 5 ; cvi. 1 ; cvii. 1 ; cxviii. 1 ; cxxxvi. 1.—It is striking to observe how frequently the goodness of God is made the subject of praise in the later Psalms, written probably after the Captivity. See Jer. xxxiii. 11 ; Ezra iii. 11, &c.

Ps. iv. 6.—The goodness of God outweighs all other good.

Gen. i. 31.—*Creation*. God showed His goodness at the beginning, in making everything very good.

Rom. viii. 28.—*Providence*. "All things work together for good," &c. (Matt. vii. 11).

Eph. i. 5.—*Grace*. "The good pleasure of His will."

Ezra viii. 22.—The goodness of God should be recognised and borne witness to, especially by His people.

Rom. ii. 4.—It should lead men to repentance and breaking from sin (Jer. xxiv. 6, 7).

Hos. iii. 4.—To a becoming reverence and holy fear (Jer. xxxiii. 9).

2 Thess. i. 11.—To earnest prayer. Observe the Apostle's emphatic words, "Fulfil (fill to the very full) *all the good pleasure of His goodness*"—a fourfold emphasis.

Ps. lxxviii. 10.—Of trust for the supply of all our needs (Matt. vii. 10).

Lam. iii. 25.—Of earnest seeking and patient waiting.

1 Chron. xvi. 34.—The subject of praise (Isa. lxiii. 7).

## GOSPEL

Luke ii. 10.—"*Good tidings of great joy.*" Good tidings to the meek or lowly (Isa. lxi. 1), rendered "the poor" (Luke iv. 18).

(The word gospel occurs in the New Testament as a substantive or verb about seventy times.)

Gal. iii. 8.—Was preached in Old Testament times to Abraham and the early Church (Heb. iv. 2).

Ps. lxxxix. 15.—The *Jubilee* is regarded as a foreshadowing of the Gospel, proclaiming "liberty to the captives," and bringing in joy and gladness. "The joyful sound" referred to here is supposed to be an allusion to the jubilee trumpets (Lev. xxiii. 24).

Rom. i. 1.—The Gospel in its source and operation is "the *Gospel of God*" (1 Thess. ii. 8; 1 Pet. iv. 17). "The glorious Gospel of the Blessed God," or the Gospel of His glory (1 Tim i. 11; 2 Cor. iv. 4).

Rom. i. 9, 12.—"The Gospel of *Jesus Christ*" (2 Cor. ii. 12; 1 Thess. iii. 2; Rom. xvi. 25).

Eph. i. 13.—"The Gospel of *salvation*" (Acts xiii. 26). "The power of God unto salvation" (Rom. i. 16).

Eph. vi. 15.—"The Gospel of *peace*."

Matt. xxiv. 14.—"The Gospel of the *kingdom*."

Col. iii. 16.—"The *word of Christ*;" "of reconciliation" (2 Cor. v. 19); "of truth" (Eph. i. 13; 2 Cor. vi. 7); "of faith" (Rom. x. 8); "of life" (Phil ii. 16).

Eph. vi. 19.—The Gospel is called "the *mystery*." "The mystery of Christ" (Eph. iii. 4). Through Him it is "the revelation of the mystery" (Rom. xvi. 26).

James i. 25.—It is a *law*. "The perfect law of liberty, the law of the spirit of life in Christ Jesus" (Rom. viii. 2); the law of faith—salvation through faith (Rom. iii. 27).

- 2 Cor. iii. 8, 9.—“The ministration of the Spirit”—“of righteousness” (ver. 9).
- Rom. xv. 29.—The Gospel of Christ brings “fulness of blessing.”
- Rev. xiv. 6.—It is “the *everlasting* Gospel,” old as God’s eternal counsels, far reaching as God’s eternal love.
- Mark xvi. 15.—A *universal* Gospel, appointed to be preached to every creature.
- Luke iv. 18.—A *free* Gospel, preached to the poor; offered “without money and without price.”
- Gal. iii. 8.—The Gospel has virtually been one in all ages, but is revealed more fully and clearly to us, who have the complete revelation of the truth (Heb. xi. 40).
- 2 Cor. iii. 8.—Is *superior to the Law*, as the life-giving Spirit is better than the “letter” which killeth. See Scrip. III. (Law and Gospel).
- Prov. xxv. 25.—The good tidings of the Gospel are always welcome, as cold water to a thirsty soul.
- 1 Cor. ix. 17.—A dispensation to preach the Gospel faithfully and fully, is given to every minister of Christ.
- Phil. i. 5.—But all saints are called to participate in “the fellowship of the Gospel.”
- Rom. i. 16.—They should proclaim it boldly, “not ashamed.”
- 1 Cor. ix. 12.—And be careful not to hinder.
- Phil. i. 27.—To frame their life and conversation after it.
- Gal. ii. 17.—Earnestly to maintain and defend it in the face of error.
- Rom. x. 18.—(Quoting Psalm xix. 4), is a prophecy of the sound of the Gospel going through all the world.

#### INVITATIONS

- Isa. lv. 1–3, xlv. 22; Matt. xi. 28–30; John vii. 37;  
Ezek. xxxiii. 11, xviii. 31; Luke xiv. 17; Rev.  
xxii. 17.

#### GRACE

*χαρις*, a sweet word, the radical meaning of which is “that which causes pleasure.” It is used in the New Testament chiefly in four senses—(1) Comeliness or winsomeness, “words of grace,” gracious, winning words (Luke iv. 22); (2) Favour, or good will (Luke ii. 52; Acts ii. 47), and more especially the favour of God towards man; (3) freeness, kindness, shown spontaneously; (4) the principles and actings of spiritual life (Acts iv. 33; 2 Cor. viii. 1; ix. 8, 14).

The word occurs about 146 times in the New Testament, and of these only about twenty-one times outside the writings of St. Paul and St. Luke.

Most of St. Paul's Epistles begin with grace; all end with prayer for grace.

*St. Luke's Gospel* is emphatically the Gospel of grace, the Gospel of the outcast, the publican, the harlot, the good Samaritan, and the prodigal, the Gospel of the first Christmas carol—"Good will toward men."

*St. Peter* dwells much upon grace in his First Epistle (i. 2, 10; ii. 19; iii. 7; iv. 10; v. 10).

GRACE is ascribed to each Person of the Blessed Trinity—

1 Pet. v. 10.—"The *God of all grace*." Cf. the frequent expression, "The grace of God." The proclamation of the Divine Name to Moses, "Merciful and gracious" (Exod. xxxiv. 6).

John i. 14, 16, 17.—The *Lord Jesus*, "full of grace" (Ps. xlv. 2, with Luke iv. 22; Rom. v. 15; 1 Cor. i. 4; 2 Cor. viii. 9, xiii. 14).

Zech. xii. 10; Heb. x. 29.—The *Holy Spirit*.

Rom. xi. 5.—"The election of grace."

Acts xiv. 3.—The word of grace.

Acts xx. 24.—The Gospel of grace (xiii. 43).

Rom. v. 15.—"The grace of God and the gift by grace."

Isa. xlix. 8 (Hebrew).—"The time of grace" (2 Cor. vi. 2).

Rom. v. 21.—The reign of grace.

Heb. iv. 16.—"The throne of grace."

Eph. ii. 7.—The riches of Divine grace.

Eph. i. 6.—The glory of grace.

John i. 17.—Grace is contrasted with the dispensation of law (Rom. vi. 14, 15).

Rom. iv. 4, 5.—Contrasted with salvation by works (xi. 6; Gal. v. 4; Eph. ii. 8, 9).

John i. 17.—It is joined with "truth"—grace in the design, truth in the execution.

Rom. i. 7.—Linked with peace in the beginning of most of the Epistles.

Tit. iii. 7.—"The kindness and love of God towards man." Greek, "philanthropy;" a word elsewhere used of kindness to strangers (Acts xxvii. 3; xxviii. 2).

John i. 16.—"Grace for grace." Grace upon grace, as we say, Wave upon wave. Some say "Grace in us," corresponding to grace in Christ.

James i. 18.—The fountain of grace. "Of His own will

begat He us." Cf., "According to the good pleasure of His will" (Eph. i. 5).

- 1 Sam. xii. 18; Ezek. xxxvi. 21.—"For His name's sake" (Isa. xliii. 25; xlviii. 9, 11)—a precious argument, used in pleading (Ps. xxv. 11).

### THE GOOD GIFTS OF GOD

It should not be forgotten how all the best blessings we enjoy on earth and look for in heaven, are spoken of in Scripture as the good gift of God!

Life itself in all its forms (Acts xvii. 25; 1 Tim. vi. 17); wisdom (Prov. ii. 6; James i. 5); strength, power, ability (Ps. lxviii. 35; Isa. xl. 29; 1 Pet. iv. 11); quietness (Job xxxiv. 29; Ps. cxxvii. 2); deliverance (Ps. xviii. 50); peace (John xiv. 27); rest (Matt. xi. 28); repentance and forgiveness (Acts v. 31); above all, the gift of Christ (John iii. 16), and with Him all things (Rom. viii. 32); eternal life (1 John v. 11); eternal glory (John xvii. 22).

Who will not say, "Thanks be unto God?" (2 Cor. ix. 15).

Isa. xliii. 25.—Grace is especially manifested in pardon of sin. Cf. Luke vii. 42, "When they had nothing to pay, he frankly forgave them both."

- 2 Cor. xii. 7.—Grace sufficient is promised to strengthen those who pray in times of weakness.

- 2 Thess. ii. 16.—To brighten us with hope: "good hope through grace."

Heb. xii. 28.—To enable us for the service of God.

Isa. lv. 1.—The thought of grace brings good news to the helpless. They are to buy "without money and without price;" to enjoy the blessings of salvation, though they bring no gold or silver for the purchase.

- 2 Cor. vi. 1.—"Receive not the grace of God in vain." "Receive"—not earn (John i. 11).

Heb. iv. 16.—"Find grace to help in time of need."

Rom. v. 6.—"When we were yet without strength, in due time, Christ died for the ungodly."

Gen. iii. 15.—The first promise was the revelation of Divine grace. Our first father made no confession, sought no pardon, showed no repentance, yet the Lord came forth with the promise of redemption, and that, we are told, was purposed long before Adam sinned (2 Tim. i. 9).

Deut. xxxiii. 16.—"The good will of Him that dwelt in the bush." A beautiful expression of Moses, connecting his later with his early life. Almost parallel to "the



- grace of our Lord Jesus Christ." It was Christ that appeared to him in the bush, and He appeared then to make known His good will or grace to His suffering people.
- Luke i. 28.—"Hail, thou that art highly favoured, the Lord is with thee." Not, as the Vulgate renders, "full of grace," but as in the margin, "graciously accepted," or "much graced."
- Zech. iv. 7.—"He shall bring forth the headstone thereof with shoutings, crying Grace, grace unto it." Like "peace, peace," *i.e.*, perfect peace, "grace, grace" means the most abundant grace.
- 1 Pet. i. 13.—"The grace that is to be brought unto you at the revelation of Jesus Christ." "The grace"—We should have expected to find "the glory." But *grace* will be manifested in leading us on to *glory*.
- Rev. xxii. 21.—The Holy Scriptures end with "grace," and the echo of the sweet sound still lingers in the Church, and will never cease.

## GROWTH—SPIRITUAL

- Prov. iv. 18.—"The path of the just is as the shining light (the rising sun), that shineth more and more unto the perfect day."
- Mark iv. 28.—Like the growth of the corn: first the blade, then the corn, then the full corn in the ear.
- Ps. i. 3.—"Like a tree planted by the rivers of water." The emblem of steady growth and rich luxuriance—"Trees of righteousness, the planting of the Lord" (Isa. lxi. 3.)
- Ps. xcii. 12.—"The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon." Verse 14 says, "They shall still bring forth fruit in old age." The P.B. version adds the word "more"—"They shall bring forth more fruit in their age."
- John xv. 2, 8.—Our Lord, in the figure of the vine, dwells especially upon its property of fruitfulness, and the pains the vine-dresser takes, to make it more productive.
- Heb. v. 13, 14.—Some Christians, even after a long time of teaching, are but "babes," "unskilful in the word of righteousness;" as the margin says, "having no experience." The mature Christian should be like the full-grown man, able to digest and assimilate strong meat.
- 1 John ii. 12-14.—St. John addresses three classes of believers—little children, young men, and fathers.
- Eph. iv. 16.—The spiritual growth of the believer should be like the growth of the body, "fitly framed and knit

- together, through that which every joint supplieth," &c. ; there should be strength and vigour in every part and symmetry in the whole. Verse 13 gives the standard, "the measure of the stature of the fulness of Christ."
- Gal. iv. 19.—"Till Christ be formed in you," every lineament of the Divine image being represented in the copy.
- Heb. vi. 1.—"Let us go on unto perfection."
- Hos. xiv. 5.—A beautiful picture of spiritual growth—its source, extent, variety. God Himself is the source of life and growth, and His people are as the strong cedars of Lebanon, with their deep roots and spreading branches ; as the lily, pure and bright ; the olive tree, fresh and useful ; the vine ; the corn—and all from God.
- 2 Pet. i. 5.—"Add to your faith virtue," &c. In this list of Christian graces, each grace is supposed to prepare the way for the development of the next.
- 2 Pet. iii. 18.—"Grow in grace," &c. The R.V. has "grow in the grace and knowledge of our Lord and Saviour Jesus Christ." Thus 2 Peter begins and ends with urging the duty of growth in grace.
- Hos. vi. 3.—There should be in all true believers a gradual growth in knowledge (Phil. i. 9 ; Col. i. 9, iii. 10 ; 2 Cor. viii. 7 ; 1 Cor. i. 5 ; Rom. xv. 14), "enriched," "filled with all knowledge."
- Luke xiii. 7.—A growth of faith. "Lord, increase our faith," "from faith to faith" (Rom. i. 17 ; 1 Thess. i. 3).
- 1 Thess. iii. 12.—An increase of love (Phil. i. 9).
- Isa. xxix. 19.—Of holy joy.
- Job xvii. 9.—Of steadfastness and strength.
- Ps. lxxi. 14.—Of praise.
- 2 Cor. ix. 10.—Of the fruits of righteousness (or liberality).
- 1 Pet. ii. 2, R.V.—"Long for the spiritual milk, which is without guile, that ye may grow thereby unto salvation."
- 1 Tim. iv. 15, R.V.—"Be diligent, that your progress may be manifest unto all."
- 2 Cor. iii. 18.—"We all . . . are changed (transformed) into the same image, from glory to glory."
- Gen. xlix. 33.—*Jacob*. The early life of Jacob was chequered by many infirmities and weaknesses, but his character developed towards the end.
- Neh. vi. 11.—*Nehemiah*. There was a noble and growing courage in Nehemiah. At first anxious and sore afraid, he gradually gained boldness, and became one of the chief heroes of Israel (ii. 2, 20 ; iv. 14 ; vi. 3-11).
- John i. 42.—*Peter*. "When Jesus beheld him, He said,

Thou art Simon the son of Jona (the dove); thou shalt be called Cephas, which is by interpretation, a stone." Perhaps no disciple's character is marked by more distinct growth than that of St. Peter. Compare him in the Gospels, the Acts, and his Epistles; first ardent and vehement, but impulsive, and led by emotion (Luke v. 8; Matt. xiv. 28, xvi. 22, xxvi. 33; John xiii. 6, 9). After Pentecost, "filled with the Holy Ghost," he showed wisdom and humility without losing his courage. In the Epistles, we see the evidence of matured experience and sanctified discipline.

John iii. 1.—*Nicodemus*. Came to Jesus first by night, fearful and timid; but he became bolder, and made his protest before the Sanhedrim (vii. 50, 51), and after our Lord's death joined with Joseph of Arimathea in the honour of Christ's burial (xix. 38, 39).

John xix. 38.—*Joseph of Arimathea*. "A disciple of Jesus, but secretly, for fear of the Jews;" after the Crucifixion, "he went in boldly unto Pilate and begged the body of Jesus" (Matt. xxvii. 57, 58).

Rev. ii. 19.—*The Church of Thyatira*. Christ warmly commended, "I know thy works . . . and the last to be more than the first."

## HAND OF THE LORD

An expression denoting Divine power in action; in mercy or in wrath.

Isa. xl. 12.—"Who hath measured the waters in the hollow of His hand." The hollow of man's hand can contain but a few drops of the vast sea, and that but for a little time. What must the power be of Him who can hold the mighty ocean in His grasp, and to whom the teeming nations are but as the drops that fall from the bucket when carried from the well?

Hab. iii. 4.—"He had horns coming out of His hand." Rays of light—expressive of the Divine majesty and power.

Cant. v. 14.—"His hands are as gold rings set with the beryl." Gold, the symbol of majesty; rings, of Sonship. Slaves were not allowed to wear gold rings.

Rev. i. 16.—"He had in (on) His right hand seven stars."

Isa. xlviii. 13; Ps. cii. 25.—The Lord's hand is manifested in *creation*—the heavens are the work of His hand—of His fingers (Ps. viii. 3).

Jer. xviii. 1-6.—In *providence*, ordering the destiny of nations, as the potter moulds the clay.

- Ps. cxxiii. 2.—The Lord's hand is a *guiding* hand, like the hand of a master, which the servant watches.
- Ezra vii. 6, 9, 28; viii. 18, 22, 31; Neh. ii. 8-18; Ps. lxxx. 15, 17; Dan. x. 10-19; Acts xi. 21.—A *strengthening* hand. Ezra gratefully acknowledged it, and ascribed the strength he had for work to "the good hand of his God upon him."
- Ps. xxxvii. 24, lxiii. 8; Isa. xli. 10.—An *upholding* hand, like the kind hand held out to sinking Peter (Matt. xiv. 31).
- Deut. v. 15.—A *rescuing* hand, which delivered Israel from the bondage of Egypt. No less than eight times is this referred to in Deuteronomy (Ps. xviii. 16, xl. 2, cxliv. 7; Jer. xxxi. 32).
- Ps. cxlv. 16.—A *sustaining* hand, opened in generous bounty, to support the need of every living thing.
- Matt. viii. 2; Acts iv. 30.—A *healing* hand. See *Touches of Jesus*.
- Isa. xlix. 2; li. 16.—A *sheltering* hand.
- Rom. x. 21.—An *inviting* hand, held out in mercy, with patience, all the day long (Prov. i. 29; Isa. lxxv. 2).
- Isa. x. 32.—A *warning* hand.
- Isa. li. 17; Ps. lxxv. 8.—An *avenging* hand, "heavy in judgment" (1 Sam. v. 11; vii. 13, &c.). See Isa. v. 25; ix. 12, 17, 21; x. 4; xiv. 27.
- Mark x. 16; Luke xxiv. 50.—The hand of blessing. The Lord's last act before He ascended was to lift up His hands and bless.
- Isa. lix. 1.—The hand that is never shortened in power, nor weary of action (Numb. xi. 23; Isa. l. 2).
- The RIGHT HAND of the Lord is referred to about fifty times, expressive of Divine majesty and power.
- Ps. xvii. 7.—By it the Lord saves His people (xliv. 3; lx. 5).
- Ps. lxiii. 8.—Upholds (xviii. 35; cxxxix. 10).
- Ps. lxxx. 15.—Plants the vineyard of the Church.
- Ps. xeviii. 1.—Gets the victory over the Church's enemies.
- Ps. cxviii. 15, 16.—Doeth valiantly.
- Deut. xxxiii. 3.—The saints of God are in His fatherly hand—His care and keeping. "The sheep of His hand" (Ps. lxxix. 13; xc. 7).
- Ps. xxxi. 15.—It is their comfort in life's pilgrimage. "My times are in thy hand."
- Ps. cxix. 173.—Their prayer in life's warfare. "Let Thine hand help me."
- Ps. xxxi. 5.—Their refuge at life's close. "Into Thine hand I commit my Spirit" (Luke xxiii. 46; Acts. vii. 59).

## HAPPINESS

Ps. cxlvi. 5.—“Happy is he that hath the God of Jacob for his help, whose hope,” &c.

Ps. cxii. 1.—True happiness lies in the fear and love of God (cxxxviii. 1; Prov. xxviii. 14).

Prov. xxix. 18.—In the cheerful observance of the Divine law (John xiii. 17).

Prov. iii. 13, 18.—In finding wisdom and retaining it.

Ps. xli. 1.—In showing kindness and consideration to the poor.

Prov. xvi. 20.—In calmly and patiently trusting in the Lord.

Ps. xxxiv. 12, 13.—In the good man’s well disciplined restraint of speech.

Job v. 17; Ps. xciv. 12.—In bearing meekly the gracious chastening of our Heavenly Father.

James v. 11.—In the patient endurance of temptation and affliction (i. 12).

Rom. xiv. 22.—In living and acting with the approval of an enlightened conscience.

1 Pet. iii. 14.—In bearing meekly reproach for Christ. In suffering for His sake (iv. 13).

2 Cor. xii. 10.—In sanctified trial and weakness. “I take pleasure,” said St. Paul, “in infirmities,” &c. (not merely I bear them), for “when I am weak, then am I strong.”

Ps. i. 1; Matt. v. 3–12.—God’s people are meant to be a happy people. Blessedness stands at the beginning of the Psalms, and the beginning of our Lord’s teaching.

Ps. iv. 6.—There are many who long to find the secret of true happiness. What can be better than the Psalmist’s prayer—“Lord, lift Thou up the light of Thy countenance upon us?” or sweeter than his testimony, “Thou hast put gladness in my heart, more than in the time that their corn and wine increased.”

Prov. xiii. 19.—“Righteousness tendeth to life”—the full enjoyment of life, its purest pleasures and brightest hopes.

Ps. xvi. 6.—“The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.”

Prov. iii. 17.—Wisdom’s ways “are ways of pleasantness, and all her paths are peace.”

Prov. xiv. 14.—“A good man shall be satisfied from himself.” Having God for his portion, his happiness is self-contained, independent of external sources.

1 Tim. vi. 17.—“The living God, who giveth us all things richly to enjoy.”



Ps. xvi. 4.—Some render, "My happiness is nothing without Thee." The R.V., "I have no good beyond thee." Cf. Ps. lxxiii. 25.

Ps. xxiii. 6.—"Surely goodness and mercy," &c. Many follow after happiness and are eager in the pursuit. But let the Christian go on his course of duty, and happiness is sure to follow him.

Ps. cvi. 4.—"Remember me, O Lord, with the favour . . . that I may see the good (the felicity, P.B.) of Thy chosen," &c.

## HARDNESS OF HEART—INSENSIBILITY

Rom. ii. 5.—Hard and impenitent.

Mark iii. 5.—*Blind*. The same Greek word is rendered interchangeably "hardness" and "blindness," in the text and margin of the A.V., in Rom. xi. 25; Eph. iv. 18; "hard," like the labourer's hand, or traveller's foot. Ezek. xi. 19; xxxvi. 26.—"*A heart of stone*"—unconscious, cold, and dead.

Zech. vii. 4.—An *adamant* stone. Supposed to be the diamond, remarkable for its excessive hardness. The English word "adamant" means, that cannot be broken.

Jer. vi. 4.—*Fallow ground*. What entrance can the good seed find in the unbroken clods of a fallow field, or on the way side, well-trodden path? (Luke viii. 5).

Rom. xi. 7, 8.—*Benumbed*, as by an intoxicating draught, like that given to condemned criminals before execution; so some understand the Greek word.

1 Tim. iv. 2.—*Cauterised*. "A conscience seared (cauterised) with a hot iron."

Mark vi. 52; viii. 17.—*Petrified*. The Greek word signifies to harden and turn into stone (John xii. 40; 2 Cor. iii. 14).

Isa. vi. 10.—*Fat*. The Hebrews used fat as the expression of insensibility (Ps. cxix. 70).

Prov. xxix. 1.—Described as *hardness of neck*, like refractory oxen resisting the yoke (2 Kings xvii. 14; Neh. ix. 16).

Prov. xxi. 29.—*Hardness of face*—impudence, as of men that cannot sin without a blush (Jer. v. 3).

Mark iii. 5; vi. 52; viii. 17; xvi. 14.—*Hardness of heart* (Prov. xxviii. 14).

Heb. iii. 15.—Comes from the deceitfulness of sin and from unbelief.

Dan. v. 20.—From pride (Neh. ix. 29).

Amos vi. 6.—From luxury and selfishness.

Isa. xlviii. 4, 5.—From determined obstinacy in resisting the truth; refusing God's many calls (Prov. xxix. 1).

Zech. vii. 11.—Persistently refusing to hear.

Ezek. iii. 9.—Is accompanied by boldness and impudence. Margin, "Stiff of forehead and hard of heart."

Prov. xxviii. 14.—Hardness of heart justly brings its own punishment (Job ix. 4; Rom. ii. 5).

Isa. vi. 10.—A terrible judgment, quoted by the Evangelists as exemplified in the Jews (Matt. xiii. 14, 15; John xii. 40); afterwards referred to by St. Paul (Acts xxviii. 26; Rom. xi. 8).

Gen. xxxvii. 25.—*Joseph's brethren*. What hardness of heart they showed, sitting down to eat bread with the most unnatural want of feeling, when they had left him in the pit to die!

Exod. iv.—xi.—*Pharaoh*, the Old Testament type of hardness of heart. No less than nineteen passages refer to the hardening of Pharaoh's heart, in which three different Hebrew words are used.

1 Kings xiii. 4.—*Jeroboam*, insensible and obstinate, though he heard the prophetic warning; though his own hand was first miraculously withered and then restored, he was in no way softened.

Jer. xxxvi. 22.—*Jehoiakim* and his princes heard the awful denunciation of God's threatened judgment, "yet they were not afraid."

Mark iii. 3.—The *Jews* of our Lord's day watched to find an accusation against Him, even in working a miracle of mercy. No wonder He was "grieved at the hardness of their heart." The Greek word for "grieved" implies a feeling of compassion mingled with righteous indignation.

Matt. xxvii. 61.—Could there have been a more terrible example of determined hardness, than that of the high priest, the priests, and people, who saw or heard of the rending of the veil, the darkness, and other supernatural signs at our Lord's death, and yet continued unmoved?—in their enmity of heart calling Christ "that deceiver."

Matt. xxvi. 23-25, 47-55.—*Judas*. Oh how fearful! Often warned, seeing and hearing Jesus, even after the washing of the feet, yet persisting in his guilty purpose.

*St. John's Gospel* brings out the unbelief and hardness of the Jews, after some of the most signal signs of the tenderness of Christ (v. 16; vi. 31, 32; vii. 23; ix. 16-41; xi. 46, 57; xii. 10, 11).

## HARVEST

Gen. viii. 22.—The charter of the earth—a promise fulfilled every year. What a witness to the power and goodness and faithfulness of God.

Jer. v. 24.—The times of harvest are appointed by God (Ezek. xxxvi. 29; Hos. ii. 8).

Lev. xxiii. 10.—The *feast of Passover*. One purpose was to lead the children of Israel to acknowledge the goodness of God, as a token of which they were to offer a sheaf of the new barley, for an offering of first-fruits unto the Lord.

Exod. xxiii. 16; xxxiv. 22.—The *feast of Weeks*, or Pentecost, was again to acknowledge God's goodness after the wheat harvest, offering two loaves of leavened bread made of fine flour, of the new wheat, with other special offerings.

Lev. xxiii. 34.—The *feast of Tabernacles*, or ingathering. A time of especial joy and liberality.

Lev. xxiii. 10, 11, 14.—By the enactments of the Law, the harvest was not to be reaped till the first-fruits had been offered to the Lord.

Lev. xix. 9, 10.—The gleanings in the harvest field were to be left for the poor, the stranger, &c. (Deut. xxiv. 19).

Exod. xxxiv. 21.—“In earring (ploughing) time and in harvest” the Sabbath was to be observed as at other times.

Hos. ii. 9.—The failure of harvest was a special judgment of God for national sins (Jer. v. 25). Cf. 1 Sam. xii.

16, 17. “In the days of Samuel the Lord sent thunder and rain in the time of wheat harvest, meant probably as a warning (1 Sam. xii. 16). See Joel i. 11; Isa. xvii. 10, 11.

Isa. ix. 3.—“They joy before Thee, according to the joy in harvest.” Harvest joy regards the past, the present, and the future.

James v. 7, 8.—The gathering of the harvest is the reward of the husbandman's toil and patience.

Ps. lxxv.—A psalm of thanksgiving for the return of harvest blessings, regarding them as a pledge of God's universal care for His people.

Gal. vi. 7, 8.—Sowing and reaping teach a valuable lesson of the spiritual life. As men sow, they must expect to reap (Job iv. 8; Prov. xi. 15, xxii. 8; Hos. viii. 7, x. 12, 13).

John iv. 37.—“One soweth and another reapeth.” Go often employs many agents to carry out His work.

Ps. cxxvi. 6.—“They that sow in tears shall reap in joy.”

Isa. xxxii. 20.—“Blessed are they that sow beside all waters.”

Matt. ix. 37.—The harvest represents a special time of opportunity. To "sleep in harvest" is to lose the opportunity (Prov. x. 5), and to "cause shame."

Matt. xiii. 39.—"The harvest is (represents) the end of the world."

Prov. iii. 9, 10.—And even now there is a special promise for those who honour the Lord with their substance.

Ps. lxxii. 16.—Yea, the rich abundance of corn, covering the terraced hills and fat valleys, represents the extent and blessing of Christ's kingdom.

## HASTE—SINFUL

Prov. xiv. 17.—"He that is soon angry dealeth foolishly," like Naaman (2 Kings v. 11; Jonah iv. 4, 9).

Prov. xiv. 29.—"He that is hasty of spirit exalteth folly," contrasted with "he that is slow to wrath is of great understanding." True wisdom is greatly to be measured by the government of the passions.

Prov. xix. 2.—"He that hasteth with his feet sinneth," stumbles and falls. He that comes rashly to a determination, and acts accordingly, is likely to bring trouble upon himself.

Prov. xxv. 8.—"Go not forth hastily to strive," &c. How many rashly commit themselves to a quarrel, not considering where it may carry them.

Prov. xxviii. 20.—"He that maketh haste to be rich (by unlawful and forbidden ways) shall not be innocent." The margin says, "Shall not go unpunished." (Cf. Lot, Achan, Gehazi.)

Prov. xxviii. 22.—"He that hasteth to be rich hath an evil (covetous and envious) eye, and considereth not that (instead of becoming and continuing rich) poverty shall come upon him." The eager desire to grasp too much often ends in losing all.

Prov. xxix. 20.—"Seest thou a man that is hasty in his words? there is more hope of a fool than of him."

Ps. cxvi. 11.—"I said in my haste." Things said in haste were generally better left unsaid. See the two instances of the Psalmist's despondency (xxxix. 22, and here).

Isa. lix. 7.—"Their feet run to evil, and they make haste to shed blood" (Rom. iii. 15; Prov. vi. 18).

Eccles. v. 2.—Deep reverence and thought is needful for those who would approach the high and holy God. Devotion should be calm.

See Scrip. Ill., under "Rashness."

## HEAD—CHRIST

Col. i. 18.—Christ is “the head of the body, the Church” (Eph. iv. 15, 16).

Eph. i. 22.—“The Head over all things to the Church” divinely appointed.

Col. i. 18.—Pre-eminent and supreme.

Rom. viii. 29.—“The first-born among many brethren.”

Rev. iii. 14.—“The beginning (or head) of the creation of God.”

Matt. xvi. 18.—“Upon this rock will I build My Church.”

It should be remembered how early and how clearly Christ spoke of Himself as Founder and Head of the Church: “I will build My Church.”

1 Cor. i. 11.—“Is Christ divided?” There may be differences among Christ’s ministers—Paul, Apollos, Cephas; but the supremacy of Christ, as Head of the Church, should ever be held of the first moment.

Col. ii. 19.—To ignore or reject Christ’s headship is the sin and loss of many who are beguiled from the truth, “not holding the Head.”

Eph. i. 10.—God’s final purpose is to head up all things in Christ (see the *Greek*).

## HEALING—MORAL AND SPIRITUAL

Is well illustrated by the examples of natural and physical healing recorded in Holy Scripture.

Exod. xv. 23–26.—The healing of the bitter waters of Marah; of the plague of leprosy (Lev. xiii., xiv.); the cure of Miriam (Numb. xii. 13); of Naaman (2 Kings v. 14); of the salt waters of Jericho (2 Kings ii. 22).

Christ’s miracles of healing were perfect and prompt: By power, that never needed to speak a second word; with kindness, that never sent a needy one away; with generosity, that required no fee; with completeness, that never left a scar; and with grace which, while healing the body, spoke tender and gracious words to the sufferer’s heart. He healed “all manner of sickness and all manner of disease” (Matt. iv. 23); “those that had need of healing” (Luke ix. 11), and with authority (Mark i. 27).

The translation in the Irish Testament of the word “Jesus” literally means, “The Healer.” See *Sickness*.

Isa. i. 5, 6.—Israel’s need of healing.

Jer. xxx. 13.—“Thou hast no healing medicines,” and thy “wound is incurable.”

Jer. xxx. 17.—The Lord is engaged to heal His people. “The stroke of their wound” (Isa. xxx. 26).



- Exod. xv. 26.—“I am the Lord that healeth thee.” A fresh revelation of the Name of the Lord ; given on the healing the bitter waters of Marah.
- Isa. lxi. 1.—The Lord Jesus is the Great Physician. He came “to bind up the broken-hearted” (Luke iv. 16).
- 1 Pet. ii. 24.—“By whose stripes ye were healed.”
- Mal. iv. 2.—“Unto you that fear My name, shall the Sun of Righteousness arise, with healing in His wings,” or beams. A winged sun is a frequent ornament in the Temples of Egypt.
- Isa. lvii. 18.—“I have seen his ways” (“he went on frowardly in the way of his heart”), “and will heal him.” Wayward Israel ! Oh ! the patience and forbearance of the Good Physician ; again, He says, “I will restore comforts to him and to his mourners (penitents)” (Jer. xxxiii. 6).
- Isa. vi. 10.—Spiritual healing is linked with pardon. Unacknowledged sin keeps the wound of guilt open.
- Hos. vi. 1.—To return to the Lord is the sure way of recovering spiritual health.
- Jer. xvii. 14.—And prayer. “Heal me, O Lord, and I shall be healed” (Ps. vi. 2 ; xli. 4 ; lxvii. 2).
- Prov. xiii. 12 ; xv. 4.—The tree of life is set forth as supplying the two chief wants of the body, pleasant food and healing medicine (Ezek. xlvii. 12), hence it is the symbol of higher and more enduring blessings (Rev. xxii. 2).
- Prov. xii. 18.—Gentle and wise words are sweet, wholesome, and healing (xvi. 24).
- Job xiii. 4.—The professed kindness of pretended friends is often ineffectual. Job’s friends were “physicians of no value.”
- Jer. vi. 14 ; viii. 11.—False prophets promise much, and by fair speeches deceive the hearts of the simple. But they heal the hurt slightly, “saying, Peace, Peace, where there is no peace.”

## HEAVEN

- 1 Kings viii. 30.—God’s dwelling-place (Isa. lvii. 15 ; Matt. vi. 9). His throne (Ps. xi. 4 ; Isa. lxvi. 1).
- Heb. iv. 14.—Christ’s home, whence He came down (John iii. 13 ; vi. 38) ; whither He has returned (John xx. 17 ; Acts iii. 21 ; Heb. ix. 24) ; whence He will come again (1 Thess. i. 10 ; iv. 16).
- John i. 32 ; Acts ii. 2 ; 1 Pet. i. 12.—The place from which the Holy Spirit proceeds.

- Matt. xviii. 10; xxiv. 31.—The abode of the holy angels.
- John xiv. 2, 3.—The future abiding-place of the glorified redeemed; the “kingdom prepared” by the Father for them (Matt. xxv. 34; 2 Pet. i. 11).
- Heb. xi. 16; xiii. 14.—Is compared in Holy Scripture to a city. “The city of the living God;” “the heavenly Jerusalem” (Heb. xii. 22; Rev. xxi. 10); “the golden city.”
- Heb. xi. 16.—A “country;” a “better country” (the Greek word means a fatherland).
- Rev. iii. 12.—A temple bright with the Divine glory, and filled with spotless, sinless worshippers (vii. 15).
- 1 Pet. i. 3, 4.—An inheritance, “incorruptible, undefiled, and that fadeth not away” (Col. i. 12; Acts xxvi. 18).
- Heb. iv. 9.—The “rest” (keeping of a Sabbath) that “remaineth for the people of God.”
- Matt. iii. 12.—A garner where the good wheat is gathered in.
- Heb. x. 19.—“The holiest.” As the Holy Place in the Tabernacle is generally taken to represent the Church on earth, the Holy of Holies, or most holy place, represents the glory of the Church in heaven.
- Heb. viii. 2.—“The true Tabernacle which the Lord pitched, and not man.”
- Rev. ii. 7.—Paradise restored, with more than pristine beauty.
- Exod. xxv.—*Blue* is the symbolic colour of heaven, perhaps we may say as it is seen by the believer now, foreshadowed in type and figure, and realised in the earnest of hope.
- Rev. iii. 4.—*White*, glistening white, is the symbolic colour of heaven, as it will be seen when actually enjoyed. See throughout the Revelation.
- 1 Cor. xiii. 12.—Heaven will be a world of enlarged knowledge.
- Eph. v. 27.—Of sinless holiness.
- 1 John iv. 17.—Of perfect love, without fear and jealousy.
- Ps. xvi. 11.—Of fulness of joy and pleasures for evermore.
- John xiv. 2.—Of vast variety—“many mansions.”
- Rev. vii. 15–17.—Of entire freedom from pain, sickness, sorrow, hunger or thirst, or weariness or sin.
- Rev. xxii. 4.—Where the presence of God is manifested, and the inhabitants gaze upon His glory.
- 1 John iii. 2.—Of likeness to Christ.
- Rev. xxii. 3.—Of most blessed service, without interruption, imperfection, or cessation.

Matt. xvi. 27.—Of different degrees of happiness. See *Reward*.  
 Prov. xv. 24, R.V.—“To the wise the way of life goeth upward.”

Heb. x i. 22.—The believer has a sweet foretaste of heaven even now. “Ye are come,” &c. “We which believed do enter into rest” (Heb. iv. 3).

Eph. ii. 6.—We sit together in heavenly places in Christ Jesus (i. 3, 20; iii. 10).

Col. iii. 2.—Well may the exhortation be addressed to the people of God, “Set your affection on things above, not on things on the earth.”

Matt. vi. 20.—“Lay up for yourselves treasures in heaven” (Luke xii. 32).

Luke x. 20.—Rejoice greatly if “your names are written in heaven.”

John xiv. 2.—“In my Father’s house are many mansions” —“many” for variety, “mansions” for permanence (1 Cor. xv. 41, 42).

Phil. iii. 20.—“Our conversation is in heaven,” &c.

Rev. iv. 7.—“The fourth living creature was like a flying eagle.”

## HEIRS

The saints of God are said to be—

1 Pet. iii. 7.—“Heirs of the grace of life.”

Heb. i. 14.—“Heirs of salvation.”

Heb. vi. 17.—“Heirs of the promise.”

James ii. 5; Luke xii. 32.—“Heirs of the kingdom.”

Rom. viii. 17.—“Heirs of God” (Gal. vi. 1-7).

Rom. viii. 17.—“Joint-heirs with Christ.”

Rom. iv. 13.—*Abraham* received the promise that he should be “the heir of the world.”

Heb. xi. 7.—Noah “became heir of the righteousness which is by faith.”

The saints’ heirship is of—

1 Pet. i. 3.—God’s “abundant mercy.”

Rom. viii. 17.—By adoption. “If children, then heirs” (Gal. iv. 7).

Tit. iii. 7.—Justification through God’s grace.

Ps. xxxvii. 9.—Six allusions to the saints’ inheritance in one Psalm (11, 18, 22, 29, 34).

Rev. xxi. 7.—“He that overcometh shall inherit all things.”

## HELPLESS

Exod. x. 23.—“They saw not one another, neither rose any man from his place for three days.” One of the chief

horrors of the plague of darkness must have been, the feeling of utter helplessness. What could they do? Where could they turn for help?

2 Kings xiv. 26.—*Israel in Jeroboam's day.* "The Lord saw the affliction of Israel, that it was very bitter; and there was no helper for Israel."

Ps. cxxvii. 1.—"Except the Lord build the house, they labour in vain that build it" (Jer. iii. 23).

Ps. lx. 11.—"Vain is the help of man."

Eccles. iv. 10.—"Woe to him that is alone when he falleth, for he hath not another to help him up."

Ps. lxxviii. 5.—"A father of the fatherless and a God of the widows"—the helpless and bereaved—"is God."

Ps. lxxii. 12.—"He shall deliver the needy, . . . and him that hath no helper."

Rom. v. 6.—"When we were yet without strength." Cf. Hos. xiii. 9.

Mark iii. 3.—"*Stretch forth thine hand.*" A strange command of our blessed Lord to a man whose hand was withered! How could he? Yet he obeyed; and the helplessness of the sufferer made the miracle of his restoration more illustrious.

John v. 7.—The *impotent man* at the pool of Bethesda said naturally, "Sir, I have no man to put me into the pool; but while I am coming, another steppeth down before me."

## HELP—DIVINE

Ps. cxxiv. 8.—The *French Protestants* used to begin their service with this verse: "Our help standeth in the name of the Lord." The custom no doubt began in the days of persecution.

Ps. xlv. —*Luther's* favourite psalm—telling of God's help being very present in time of trouble; according to the marginal reading of ver. 5, like the breaking of morning light, to scatter the gloom and chill of night.

Ps. xlii. 5.—God's help is beautifully described as "the help of His countenance"—His gracious smile, cheering the weak and fearful ones when "cast down and disquieted."

Ps. cxix. 173.—The help of His hand. His power—Ezra records it five times that he was strengthened by the good hand of his God upon him (vii. 6; ix. 28; viii. 22-31).

Deut. xxxiii. 29.—The help of God is His people's shield—"the shield of Thy help." Verse 26 perhaps refers to the pillar of cloud and fire, "who rideth upon the heaven in their help" (Ps. cxv. 9-11).

Ps. lxxxix. 19.—The Lord Jesus is the helper of His people. If David is spoken of here, it can only be as typical of the Messiah. "I have laid help upon one that is mighty." "Mighty to save" (Isa. lxiii. 1).

Heb. ii. 16, margin.—"For verily He taketh not hold of angels, but of the seed of Abraham He taketh hold."

Heb. ii. 18.—"Able to succour." The etymology of our English word "succour" well-answers to the Greek, "to run to the help of one in distress."

John xiv. 16.—"Another Comforter." The margin of the R.V. gives the alternative meaning, "another Advocate or Helper." The word means One called by the side of another to help. Probably helping and strengthening were the principal meanings of the wonderful word—the Paraclete.

Rom. viii. 28.—"Likewise the Spirit also helpeth our infirmities." The Greek is very significant—"taketh hold with us," as a strong man might help another in sharing the weight of a heavy load. It is the word used Luke x. 40: "Bid her, therefore, that she come and lend a helping hand."

Isa. xli. 10.—God's promises of help should assure His troubled people. "Fear not; . . . I will help thee" (Heb. xiii. 6).

Ps. lxiii. 7.—Deliverances in the past call forth strong confidence for the future. "Because Thou hast been my help," &c. (cxvi. 6; xxvii. 9).

Ps. cxviii. 25.—The word "hosanna"—rendered, "Save now, I beseech Thee, O Lord"—is, in the P.B. version, "Help me now."

Heb. iv. 16.—"Let us therefore come boldly unto the throne of grace." Prayer is a mighty means of obtaining grace to help in time of need.

Ps. xxx. 12.—Private prayer for personal need.

2 Cor. i. 12.—United prayer for mutual need (Ps. xii. 1).

Ps. cxlvi. 5.—"Happy is he that hath the God of Jacob for his help."

Exod. xviii. 4.—*Eliezer*—"God is my help." So Moses called his son. It was a common name among the Jews, contracted afterwards into Lazarus.

1 Sam. vii. 12.—*Ebenezer*—"the stone of help," erected by Samuel as a memorial of God's goodness, with devout thankfulness, for he said, "Hitherto hath the Lord helped us."

2 Chron. xiv. 11.—*Asa's* beautiful prayer was humble but



trustful, "Lord, it is nothing with Thee to help, whether with many or with them that have no power ; help us, O Lord, our God, for we rest on Thee." And the Lord "smote the Ethiopians, and the Ethiopians fled."

2 Chron. xx. 5-12.—*Jehoshaphat* cried to God, "We have no might, neither know we what to do, but our eyes are upon Thee."

2 Chron. xxvi. 7, 15.—God helped *Uzziah*. It is especially added, "He was marvellously helped, till he was strong."

Matt. xiv. 31.—*Peter*. The Lord gave a beautiful proof of His readiness to help, when He stretched forth His hand to sinking Peter, and delivered him from his fear.

Matt. xv. 25.—The *Syrophaenician* mother. The Lord was more sympathising than the disciples. "Send her away," they besought Him, "for she crieth after us." "Then came she and worshipped Him, saying, Lord help me," and the prayer of faith prevailed.

Mark ix. 21.—The *father of the boy* possessed with a deaf and dumb spirit,—"If Thou canst do anything, have compassion on us and help us." "Lord, I believe ; help Thou my unbelief."

Acts xxvi. 22.—*St. Paul* gives his testimony—after thirty years' experience—of unfailing help (1 Cor. xv. 10).

## HELPERS—HUMAN

(See *Counsel, Fellowship, Giving, Kindness, Sympathy, &c.*)

Gen. ii. 18.—*Eve*, the first wife. "I will make him a help meet for him" (Hebrew, "as before him"). A counterpart of himself—a second self.

Exod. xvii. 12.—*Aaron and Hur* helped Moses when they stayed up his hands at Rephidim.

Exod. xxxvi.—The *Israelites*. A striking description of the co-operation of many helpers to work for the Tabernacle.

Neh. iii.—And similarly of all classes (except the nobles) to restore the walls of Jerusalem.

It is striking that the word *Ezra* means help ; *Nehemiah*, comfort.

1 Chron. xii. 18.—The kind words of *Amasai* to David, "Peace, peace be unto thee, and peace be to thine helpers."

Acts xviii. 24-28.—Christians who have received help themselves should seek in their turn to help others, like *Apollus*, who, when he had learned the "way of truth more perfectly," from *Aquila* and *Priscilla*, went forth "and helped them much which had believed through grace."

Rom. xvi.—A list of many helpful Christians : *Phebe*, a

- succourer of many, and of St. Paul himself (vers. 1, 2); Priscilla and Aquila, "helpers in Christ Jesus" (ver. 3); Urbane (ver. 9), &c.
- 1 Cor. xii. 28.—"*Helps*," one of the offices of the early Church. Like the band of seventy elders who were chosen to help Moses to bear the burden of the people, and to share in rule and work.
- 3 John 8.—"Fellow-helpers to the truth."
- Exod. xxiii. 4, 5; Deut. xxiii. 4.—Disinclination is no valid excuse for refusing to help others, when we have it in our power.

## HOLINESS

- Lev. xi. 44; xix. 2; xx. 7-26.—"Be ye holy." "Ye shall be holy." God's command to His people under the Law.
- 1 Pet. ii. 16.—Confirmed and more clearly unfolded under the Gospel.
- Deut. vii. 6.—"A holy people." The purpose of God for His people in all ages has been that they should be holy, to which He has chosen and called them (Eph. i. 4; 1 Thess. iv. 7).
- Eph. iv. 24.—"The new man, which, after God, is created in righteousness and true holiness." Holiness in man is the restoration of the Divine image, defaced by the Fall.
- Rom. viii. 29.—Conformity to the image of Christ (1 John ii. 6).
- 1 Pet. i. 15.—"As He which hath called you is holy, so be ye holy in all manner of conversation." It is true religion to imitate the God we worship (Eph. v. 1).
- 2 Pet. i. 4.—"That ye might be partakers of the Divine nature."
- 1 John i. 7.—Light is the emblem of holiness, pure and undefiled.
- Dan. vii. 22.—"The saints" is the title of God's people—sanctified, set apart, "called to be saints" (Rom. i. 7).
- 1 Pet. ii. 9.—So are they marked as "a holy nation;" holy brethren (Heb. iii. 1); "the holy seed" (Isa. vi. 13); "holy men of God" (2 Pet. i. 21).
- Luke i. 75.—"In holiness and righteousness before Him." Righteousness—conformity to God's will; holiness—conformity to God's nature.
- Ps. xxiv. 3.—"Clean hands and a pure heart." Outward consistency and inward purity.
- Eph. iv. 24; Col. iii. 9, 10.—Putting off the old man and putting on the new man.

- Ps. xlv. 7.—Loving righteousness and hating iniquity, fulfilled perfectly only in the Perfect One (Heb. i. 9).  
 Heb. xii. 10.—“Follow holiness, . . . without which no man shall see the Lord.”  
 1 Chron. xvi. 29; Ps. xxix. 2.—“The beauty of holiness.”  
 Rom. xii. 2.—Transformed. Rather, transfigured.  
 Exod. xxviii. 36.—“Holiness to the Lord” was the inscription on the high priest’s mitre.  
 Zech. xiv. 20.—“Holiness to the Lord” will be extended to the commonest things, in the glory of Messiah’s reign. “The pots in the Lord’s house shall be like the bowls before the altar.”  
 Eph. v. 27.—Perfect holiness will be the beauty of the glorified Church in her final presentation, “without spot or wrinkle, or any such thing.”

## HOLINESS OF GOD

- Isa. v. 16.—An essential attribute of the Deity. “God that is holy” (Josh. xxiv. 19).  
 Isa. lvii. 15.—“The high and lofty One that inhabiteth eternity.”  
 Isa. xl. 15.—“The Holy One,” a title which occurs twenty times.  
 Ps. xvii. 12.—“The Holy One of Israel.” Frequently found with the title of “Redeemer,” and associated with the Divine faithfulness—in Isaiah, twenty-five times; in Jeremiah, twice; and in the Psalms, three times.  
 1 Chron. xvi. 10.—The “Holy Name,” twenty-three times.  
 John xvii. 11.—“Holy Father.”  
 Ps. xvi. 11; Acts ii. 27, iii. 14.—The Lord Jesus is called the “Holy One.” He was foretold before His birth by Daniel as “the Most Holy” (Dan. ix. 24); announced by the angel as “that Holy Thing” to be conceived of the Holy Ghost by the Virgin Mary (Luke i. 35); witnessed to even by the evil spirits as “the Holy One of God” (Mark i. 24). The sacrifices typifying Him under the Law were especially ordered to be “without blemish and without spot.” Aaron, the type of priesthood, wore the mitre on his head, inscribed “Holiness to the Lord;” so our Great High Priest was “holy, harmless, undefiled, and separate from sinners” (Heb. vii. 25).  
 John xiv. 26.—The Holy Ghost is “the Spirit of Truth,” the Sanctifier of His people.  
 Isa. vi. 8; Rev. iv. 8.—“Holy, holy, holy.” Holiness is the only attribute pertaining to Deity thrice repeated, and

that in the Temple on earth and before the throne in heaven.

Ps. xcix. 3, 5, 9.—The Trisagion psalm.

1 John i. 5.—“God is light.” Light is the emblem of holiness and purity.

Ps. cviii. 7.—“God hath spoken in His holiness,” yea, He hath “sworn” by His holiness (lxxxix. 35; Amos iv. 2). What stronger oath could we conceive of?

Exod. xv. 11.—“Glorious in holiness,” incomparable and infinite. God is mighty in power, rich in grace, “glorious in holiness.”

Isa. vi. 2.—The holiness of God should beget reverence and humility. The seraphim who sang the Trisagion, covered their faces and their feet.

Ps. xciii. 5.—Holiness becometh God’s house in worship. It was meet there should be a sanctuary or holy place for the Holy God.

1 Pet. i. 15.—The contemplation of Divine holiness should lead us to be followers (imitators) of God. Communion begets conformity.

Heb. x. 19.—It should make us value more highly the mediation of the Lord Jesus and the sanctification of God the Holy Ghost. “The pure in heart shall see God.”

## HOLY GHOST

In the Old Testament there are about 86 references to; in the New Testament about 260. In the Gospels 56; Acts, 57; Epistles of St. Paul, 112; other books, 36.

The title “Holy” is given six times in St. Matthew, four in St. Mark, eleven in St. Luke, four in St. John, and about forty times in the Acts.

EMBLEMS—Wind, water, fire, oil, seal, earnest, dove, guide.  
See Ill. Gath. and Scrip. Illus.

TITLES. See Text-Books.

## OFFICES

Gen. vi. 3.—*Striving* with men.

John xvi. 8.—*Convincing* and convicting—especially the world.

John iii. 5; iv. 10; vi. 63.—*Regenerating* (Rom. viii. 2; Tit. iii. 5).

Rom. viii. 14.—*Leading* (Gal. v. 18).

- John xiv. 26; xvi. 14, 15.—*Teaching* and *revealing* (Gal. i. 16; Eph. iii. 5).
- John xvi. 13.—*Guiding*, alike in illuminating the mind and by providential direction (Acts viii. 29; x. 19; xi. 28; xiii. 2; xvi. 7; xxi. 4).
- 1 Cor. vi. 11.—*Sanctifying* (Rom. xv. 16; 2 Thess. ii. 13; 1 Pet. i. 2).
- John xiv. 16, 17.—*Indwelling* (Rom. viii. 9–11; 1 Cor. iii. 16, 17; Eph. ii. 22, iii. 16).
- Eph. i. 13; iv. 30.—*Sealing* (2 Cor. i. 22).
- Rom. viii. 16.—*Witnessing* (Gal. iv. 6).
- John xv. 26.—*Glorifying Christ* (xvi. 14).
- Gal. v. 22, 23.—“The *fruit* of the Spirit is love, joy, peace,” &c.—a beautiful cluster of Christian graces contrasted with “the works of the flesh” (vers. 16, 17).
- Acts vi. 5.—*Faith* is the work of the Spirit in the heart (xi. 24); hope (Rom. xv. 13); comfort (Acts ix. 32); wisdom (Acts vi. 3; 1 Cor. xii. 8); patience (Gal. v. 5); goodness (Eph. v. 9); spiritual strength (Eph. iii. 16).
- Gal. v. 16, 25.—*Living* in the Spirit and *walking* in the Spirit. The whole life of the believer flows from the Spirit’s kindly operations in the heart. Prayer (Jude 20; Eph. vi. 18; Zech. xii. 10; 1 Cor. xiv. 15; Rom. viii. 26); praise (1 Cor. xiv. 15); “a Sabbath well spent” (Rev. i. 10); prophesying (teaching) (1 Cor. xii. 10); liberality (sowing to the Spirit) (Gal. vi. 8); using rightly the word of God (“the sword of the Spirit”) (Eph. vi. 18); apprehending the truth with discernment (1 Cor. ii. 14–16; 1 Thess. i. 6).
- Ps. lxviii. 18.—The gift of the Holy Ghost was foretold as one of the blessed results of Christ’s ascension.
- John xiv., xvi.—Before His departure our Lord gave a gracious revelation and promise of the Spirit. It is noteworthy how clearly He spoke of His four chief offices—convincing (xvi. 8, 9); teaching (xvi. 12–15); comforting (xiv. 16, 26; xvi. 7); witnessing to Himself (xvi. 9, 10, 14).
- John xiv. 16.—The *Comforter*. No English word can fully embody the full meaning of this most blessed title. The root of the Greek word means one called to the side of another. The margin of the R.V. expresses it “advocate,” or “helper.” It is observable how “the Comforter” is identified with “the Spirit of truth.” It is His blessed office to comfort by the truth.
- Rev. i. 4; iii. 1.—“The *seven spirits of God*.” The fulness



- of the Spirit was so expressed by St. John, and was symbolised by the seven lamps of fire burning before the throne (iv. 5). See Isa. xi. 2-4.
- Cant. iv. 16.—“Awake, O north wind, and come, thou south,” conviction and consolation. A call for the Holy Spirit’s reviving and refreshing work.
- Ps. li. 10.—“Take not Thy Holy Spirit from me;” “renew a right spirit;” “uphold me with Thy free Spirit.” Contrition, and a sense of our own weakness, draw forth the good desire to be kept by a power higher than our own.
- Ps. cxliii. 10.—“Thy Spirit is good; lead me,” or, “Let Thy good Spirit lead me” (Neh. ix. 20).
- John xiv. 12.—“Greater works than these shall He do”—than even our Lord’s mighty miracles—He spoke of the spiritual wonders wrought after Pentecost by the power of the Holy Ghost.
- John iv. 14; vii. 38.—Observe the advance in our Lord’s statement; the evangelical blessing received in the gift of the Holy Ghost, “in him a well of water;” the evangelistic (vii. 38)—from him shall flow (out) “rivers of living water.”
- John x. 3.—“To him the porter openeth.” Generally understood by the early fathers of the Holy Spirit.
- 2 Thess. iii. 5.—“The Lord (usually referred to the Holy Spirit) direct your hearts into the love of God.”
- Acts xvi. 7, R. V.—“The Spirit of Jesus suffered them not.”

#### OFFENCES AGAINST

- Isa. lxiii. 10.—“But they rebelled and *vexed* (provoked) His Holy Spirit. Cf. Ezek. xvi. 43, “Thou hast *fretted* me.”
- Acts vii. 51.—“Ye do always *resist* the Holy Ghost”—a terrible charge against favoured Israel.
- Eph. iv. 30.—“*Grieve* not the Holy Spirit of God.”
- 1 Thess. v. 19.—“*Quench* not the Spirit”—followed by “despise not prophesyings” (teachings). A caution against one of the chief ways of hindering the Spirit’s work.
- Acts v. 3.—*Tempting—Lying* to Him—“the Spirit of truth.”
- Heb. x. 29.—*Doing despite* to “the Spirit of grace.”
- Matt. xii. 31, 32.—*Speaking against*.

#### THE LORD JESUS

The intimate connection between the Lord Jesus and the

Holy Spirit should never be forgotten. It was foretold (Isa. xi. 1-4; lxi. 1; xlviii. 16).

In His incarnation the Lord was conceived by the Holy Ghost, as had been foretold to Joseph (Matt. i. 20), and to Mary (Luke i. 35). At His baptism the Holy Spirit came down upon Him "in a bodily shape—like a dove" (Luke iii. 22). He was "led by the Spirit into the wilderness" ("driven," as St. Mark says) to be tempted; and after His victory over the tempter, "returned in the power of the Spirit into Galilee" (Luke iv. 14). In His preaching (Luke iv. 15-18); in His miracles (Matt. xii. 28); in His ministry (Matt. xii. 18; Acts x. 38; Isa. xlii. 1); the Holy Ghost was upon Him, given without measure (John iii. 24); and in His resurrection (1 Pet. iii. 18).

## HOMES

The records of godly *households* in Holy Scripture are many.

Take those referred to in the Acts of the Apostles:—

Acts i. 13.—The disciples' at Jerusalem.

ix. 36, 39.—Dorcas' at Joppa.

ix. 43.—Simon's at Joppa.

x. 2; xi. 14.—Cornelius' at Cæsarea.

xii. 12.—Mary's at Jerusalem.

xiv. 28.—The disciples' at Antioch.

xvi. 1.—Timothy's at Lystra.

xvi. 14, 15, 19.—Lydia's at Philippi.

xvi. 34.—Jailer's at Philippi.

xvii. 1, 7.—Jason's at Thessalonica.

xviii. 7.—Justus' at Corinth.

xviii. 8.—Crispus' at Corinth.

xviii. 2, 26.—Aquila and Priscilla's at Corinth.

xxi. 4, 5.—Disciples' at Tyre.

xxi. 8.—Philip's at Cæsarea.

xxviii. 13, 14.—Disciples' at Puteoli.

xxviii. 30.—St. Paul's at Rome.

## HOPE

1 Cor. ix. 10.—The inspiriting principle that strengthens us in working or in waiting (James v. 7).

Prov. xix. 18.—That supports in painful duties, as a father in chastening a wayward child.

Rom. viii. 24.—The sustaining power in the believer's life.

1 Thess. v. 8.—Is compared to a *helmet* protecting the head.

"The hope of salvation" (Eph. vi. 17). The Roman

soldiers used to have crests on their helmets, with some symbolical figure. It is not improbable St. Paul took his illustration of hope from this.

Heb. vi. 19.—Is compared to an *anchor*, securing and steadying. "The anchor of the soul" is "sure and steadfast, and which entereth into that within the vail." Our hope as Christians is firm, fixed, as it were, to the very throne of God. Cf. Col. i. 4, "The hope laid up in heaven."

Joel iii. 16, margin.—To a "*place of repair, or harbour.*"

Zech. ix. 12.—A stronghold or fortress.

Jer. xvii. 13.—A tree planted by the waters, fresh and green.

Rom. xv. 13.—The hope of the believer comes directly from God, "the God of hope," through Jesus Christ (1 Tim. i. 1; 1 Thess. i. 3), by "the power of the Holy Ghost."

Rom. v. 2, 4.—Observe the two different kinds of hope. St. Paul refers to the hope of faith—believing, and the hope of experience—personal experience.

2 Thess. ii. 16.—One of the sweet effects of Divine grace.

Eph. i. 18.—Of Divine illumination.

1 Pet. i. 3.—The hope of the new birth should be carefully distinguished from hope as a mere natural affection.

Rom. v. 4.—Hope is often brought out and increased by the trials of life.

Hos. ii. 14.—Sometimes even by God's severe judgments. "The valley of Achor" was made to Israel "a door of hope."

Rom. xv. 4.—Rests confidently upon the revelation of God's will in Scripture (Ps. cxix. 74, 81, 147; cxxx. 5).

1 Thess. i. 3.—Is well balanced and long enduring. "The patience of hope;" not hasty or impulsive, not too sanguine and soon disappointed, hope is always longing to receive, but willing to wait (Ps. lxxi. 14; Lam. iii. 26; Rom. viii. 25).

Ps. xxxiii. 18.—Patient hope is sweetly allied to holy fear.

Prov. x. 28.—Hope gladdens the heart and brightens the face (Rom. xii. 12).

1 John iii. 3.—Leads to increasing holiness and purity.

Ezra x. 2.—Should be joined with confession and humiliation.

Ps. xlii. 5, 11.—Is a blessed check to dejection and despondency.

Rom. iv. 18.—Helps us in conflict to triumph over difficulties, "laughs at impossibilities," and sings in face of danger.

John xi. 23, 24.—Hope points with her finger to the coming time of deliverance and future bliss.

2 Cor. iv. 18.—Hope puts into our hand the telescope of faith, and bids the believer look up.

Ps. cxlvi. 3.—The believer has hope to soothe and sustain him in the troubles of life; he has hope in his death (Prov. xiv. 32); a blessed hope in looking for the appearing of the Lord (Titus ii. 13); hope for the resurrection (Acts xxiii. 6, xxiv. 15; Ps. xvi. 9); hope for eternal life and perfect glory (Rom. v. 2; Col. i. 5; Titus i. 2, iii. 7.

2 Thess. ii. 16.—Well may the Apostle call the believer's hope "a good hope."

Titus ii. 13.—"That blessed hope."

1 Pet. i. 3.—A living or "lively hope."

Heb. vi. 18.—A sure firm hope.

Col. i. 5.—A heavenly hope; the hope of the Gospel (ver. 23); the hope of glory (ver. 27).

Prov. xiii. 12.—True, "hope deferred" may make the heart sick, but when the good thing desired and looked for cometh, "it is a tree of life."

Prov. xi. 7.—Not every hope is a "good hope." "The hope of unjust men perisheth" (x. 28; Isa. xxix. 8).

Job viii. 13, 14.—"The hypocrite's hope shall perish." Swept away like a spider's web; like the giving up of the ghost; like a puff of wind (xi. 20, margin).

Eph. ii. 13.—Without God no (solid) hope.

## HOUSE OF THE LORD

Gen. xxviii. 17-21.—Bethel—the house of God. The place wherein God was graciously pleased to manifest His presence to Jacob.

Exod. xxv. 8.—The *Tabernacle* had many names. It was the Tabernacle of the congregation (Numb. xvii. 4); the tent of meeting, of which the Lord promised, "there I will meet with thee" (Exod. xxv. 22); "the Tabernacle of testimony," as containing the ark with the two tables of the Law (Exod. xxxviii. 21); the Tabernacle of witness (Numb. xvii. 7, 8); the holy oracle (Ps. xxviii. 2); the sanctuary (Exod. xxv. 8); the house of the Lord (Josh. vi. 24; 1 Sam. i. 7, 24); God's "holy habitation" (2 Chron. vi. 2, xxx. 27, margin; Ps. lxxviii. 5).

Exod. xxv., xxxv.—The great liberality of the rulers and people, and the labour and skill they showed in building the Tabernacle, are well worthy of note. All classes of the people willingly took part.

- 1 Chron. xxviii., xxix.—So with the Temple of Solomon. David alone contributed of gold, silver, precious stones, brass, iron, &c., in sums so large, that it seems difficult to estimate them according to our reckoning.
- Numb. vii.—It seems remarkable that, varying as the tribes did, each tribe made the same offering at the dedication of the Tabernacle.
- 1 Kings xiv. 25, 26.—The Temple of Solomon, though much larger and more splendid than the Tabernacle, only remained in its pristine beauty thirty-four years, when it was plundered by Shishak, King of Egypt. After standing 422 years, it was finally plundered and burnt by the Chaldeans, under Nebuchadnezzar (2 Kings xxv. 9–17).
- 1 Chron. v. 25, 26.—The two-and-half tribes which dwelt on the other side of Jordan, far from the sanctuary, were carried captive fifty years before the rest of Israel, and nearly 200 years before Judah.
- Dan. vi. 10.—Even when the Temple had long been destroyed, the Jews were still wont to pray with their faces towards Jerusalem.
- Hag. ii. 9.—The glory of “the latter house” was greater than the glory of the former, because, as is generally understood, it was hallowed by the personal presence of the Lord Jesus.
- Jer. vii. 10.—The house of the Lord was especially called by the name of the Lord. The Lord put His name “there” (Deut. xvi. 6).
- 1 Kings viii. 13.—The house in which He condescended more especially to dwell upon the mercy-seat, “between the cherubim” (Ps. lxxx. 1).
- Ps. xxvi. 8.—The place where God’s honour dwelt, the palace not for man, but God (1 Chron. xxix. 1).
- Ps. v. 7, margin.—“The temple of His holiness.”
- Matt. xxi. 13.—God’s house is emphatically “the house of prayer” (Isa. lvi. 7).
- Ps. lxxiii. 2–17.—The house of instruction.
- 1 Kings ix. 3.—Of which God promised—“mine eyes and mine heart shall be there perpetually.”
- John ii. 21.—It was typical of Christ’s body.
- 1 Cor. iii. 16; 1 Tim. iii. 15; Heb. x. 21; 1 Pet. iv. 17.—And typical also of the Church.
- Ps. xxvii. 4.—There was never a more ardent lover of the house of God than David. But it is worthy of note how he looked beyond its material splendour and associations, to the spiritual delights of communion with God.



- Ps. xliii. 4.—He looked beyond the altar, to Him whose presence sanctified the altar—"unto God, my exceeding joy."
- Ps. lxxxiv.—David's yearnings of heart for the holy house are poured forth most tenderly in the Psalms written when he was an exile (xxvi., xxvii., xlii., xliii., xlviii., lv., lxiii., lxxxiv., &c.).
- Ps. lv. 14.—"We took sweet counsel together, and walked to the house of God as friends." The Jews had a good proverb—"Men should walk quickly *to* the house of God (glad to go there), and slowly *from* it, thoughtfully considering what they have learned" (Zech. viii. 21).
- Ps. xxxvi. 8.—"They shall be abundantly satisfied (saturated as a parched pasture by the refreshing shower) with the fatness (delights) of Thy house; Thou shalt make them drink of the river of Thy pleasure (Thy Eden)."
- Luke iv. 16.—Jesus taught in the synagogue as well as in the Temple.
- Luke. xiii. 11.—What an example was that woman who "had a spirit of infirmity eighteen years, and was bowed down and could in no wise lift up herself," yet she was in the synagogue, and had probably been there constantly. The Lord met her there and healed her there.

## HUMILITY

- 1 Pet. v. 5.—"Be clothed with humility." The Greek word is a remarkable one: it suggests the figure of a dress tied on with a fast knot. Humility is an important part of the Christian's character (Col. iii. 11); "humbleness of mind," joined with meekness, long-suffering, forbearing, and forgiving.
- Eph. iv. 2.—"With all lowliness and meekness."
- Matt. v. 3.—"Blessed are the poor in spirit." The first of our Lord's Beatitudes.
- Matt. xviii. 3-8; Luke xviii. 17.—"*A little child.*" Twice our Lord made a little child the pattern of humility—of freedom from pride, envy, ambition.
- Gen. xviii. 27.—*Abraham's* humility. "I have taken upon me to speak unto the Lord, which am but *dust and ashes.*"
- 2 Chron. vi. 13.—"*Solomon kneeled on his knees,*" a king approaching the King of kings.
- Luke x. 39.—"*Mary sat at Jesus' feet,*" the posture of a humble learner.
- Luke xiv. 10.—Taking the *lowest place.*
- Ps. xxxiv. 2; lxix. 32.—"This *poor man* cried."

Ps. cxxxviii. 6.—The *lowly*.

Ps. cxxxviii. 6.—Humility is opposed to *pride*, to a haughty spirit (cxxxix. 2).

Prov. iii. 7.—To *self-conceit*—a man wise in his own eyes.

Rom. xi. 20.—To *presumption*—high mindedness.

Isa. li. 15.—It is allied to *contrition*—meekness.

Micah vi. 9.—To the love of *justice and mercy*—"to walk humbly with thy God."

Ps. cxvi. 6.—To *simplicity*. Most of the versions render this—"the Lord preserveth His little ones."

Matt. xxiii. 12; Luke xiv. 11; xviii. 14.—There is special reward promised to the humble. "He that humbleth himself shall be exalted." A truth so important, that our Lord repeated it three times.

Ps. cxxxviii. 6; James iv. 6; 1 Pet. v. 5.—"God resisteth the proud, and giveth grace to the humble" (Prov. iii. 34).

Prov. xi. 2.—"With the lowly is wisdom"—the most learned men are well known to be the humblest.

Ps. xv. 4.—"In whose eyes a vile person is contemned." The P.B. version is remarkable: "He that setteth not by himself, but is lowly in his own eyes."

Gal. vi. 1.—"Considering thyself," a needful caution to those who would reprove others, "lest thou also be tempted" and overcome.

Phil. ii. 3.—"In lowliness of mind, let each esteem other better than themselves."

Prov. xvi. 19.—Better by far is the victory of humility than the vainglorious conquest of the proud.

(For notable examples of humility, see Scrip. Ill.)

## HYPOCRISY

Matt. vi. 5.—Is often exhibited in *prayer*, when it is ostentatious (xxiii. 14); long (xxiii. 14); vehement (Hos. vii. 14).

Isa. xxix. 13.—In *worship*—applied by our Lord to His own times (Matt. xv. 5-9; Isa. lviii. 2; Mal. i. 7, 8; Ps. l. 16-20).

2 Sam. xv. 7.—Absalom's pretended vow at Hebron.

Isa. lviii. 2-5.—In *fasting* (Zech. vii. 5; 1 Kings xxi. 9, 12).

Isa. xlviii. 2.—In making *profession* (Luke xx. 20; Jer. vii. 4; Matt. vii. 22, 23; xxiii. 3; Rom. ii. 17-24; Titus i. 16).

Jer. xlii. 20, margin.—In *obedience* (Matt. xxiii. 3).

Phil. i. 15, 16.—In *ministering*.

Matt. vi. 1, 8.—In *giving* (1 Sam. xviii. 17; Mark vii. 11) (corban).

- Ps. lv. 12-14, 21.—In the appearance of *friendship* (Prov. xxiii. 6, 7; Luke xxii. 47, 48).
- Gen. xxxvii. 35.—In the profession of *sympathy*.
- 2 Kings x. 16.—In pretended *zeal* for the Lord.
- 1 Tim. iv. 2.—Is allied to *falsehood* (Ps. xii. 2; Prov. x. 18).
- Ps. xii. 2, 3.—To *flattery* (2 Sam. xv. 1-6, xxi. 9, 10; Prov. xxvii. 14).
- Matt. xxiii. 14.—To *covetousness* (Ezek. xxxiii. 32; 2 Pet. ii. 3; 1 Thess. ii. 5).
- Isa. lxxv. 5.—To *pride* and self-righteousness (Matt. xxiii. 3-7; iii. 9).
- Jer. xlii. 20, margin.—To *dissimulation* and deceit (Ps. lxxviii. 36).
- Matt. vii. 3-8.—To *ensoriousness* (Luke xiii. 14, 15).
- Matt. xxiii. 23, 24.—To punctilious *formality* in little things, whilst passing by things of more importance.
- Mal. ii. 13.—What is hypocrisy but dealing “treacherously” with God?
- Isa. xxix. 15, 16.—Is it not discerned and abhorred by God? (Ps. l. 16-22; Isa. i. 11-15; Amos v. 12; Isa. lviii. 3-5, ix. 17, lxi. 8).
- Luke xii. 1.—Christ’s disciples should be on their guard against hypocrisy, and lay it aside (1 Pet. ii. 1; Luke vi. 42, xx. 46, xi. 43, 44).
- Job viii. 11-13.—It can only flourish for a time, like the rush and the flag, which wither quickly when moisture fails.
- Job viii. 14.—It is like a spider’s web for frailty and uncertainty.
- Job xx. 5.—“The joy of the hypocrite” is but for a moment.
- Job xxvii. 8.—“What is the hope of the hypocrite, though he hath gained (his purpose), when God taketh away his soul?”

## I AM'S OF CHRIST

- Mark xiv. 62.—“I am.” “Art Thou the Christ, the Son of the Blessed?” “And Jesus said, I am.”
- John iv. 26.—“When Messiah cometh.” “I am He.”
- John x. 36.—“I am the Son of God.”
- John xviii. 37.—“I am a King.” Yes, “King of kings, and Lord of lords.”
- John vi. 35.—“I am the bread of life.”
- John viii. 12.—“I am the light of the world.”
- John x. 7.—“I am the door.”
- John x. 11.—“I am the Good Shepherd.”
- John xi. 25.—“I am the resurrection and the life.”

John xiv. 6.—“I am the way, the truth, and the life.”

John xv. 1.—“I am the true vine.”

John xiii. 13.—“I am your Lord and Master.”

Luke xxii. 27.—“I am . . . as he that serveth.”

Matt. xi. 29.—“I am meek and lowly in heart.”

Rev. i. 8.—“I am Alpha and Omega, the beginning and the ending.”

Rev. i. 17.—“I am the first and the last.”

Rev. i. 18.—“I am He that liveth and was dead, and behold I am alive for evermore.”

Rev. ii. 23.—“I am He which searcheth the reins and hearts.”

Rev. xxii. 16.—“I am the root and offspring of David.”

Rev. xxii. 16.—“I am the bright and morning star.”

Matt. xxviii. 20.—“Lo, I am with you always.”

## I AM'S OF ST. PAUL

Gal. ii. 19.—“I am dead” to the Law.

Gal. ii. 20.—“I am crucified with Christ.”

Acts xxvii. 23.—“Whose I am, and whom I serve.”

Rom. i. 16.—“I am not ashamed of the Gospel of Christ”  
(2 Tim. i. 12).

2 Tim. i. 11.—“I am appointed a preacher and an apostle, and a teacher of the Gentiles.”

Rom. xi. 13.—“I am the apostle of the Gentiles.”

1 Cor. ix. 22.—“I am made all things to all men.”

Acts xx. 26.—“I am pure from the blood of all men.”

1 Cor. xv. 9.—“I am the least of the apostles.”

Eph. iii. 8.—“I am less than the least of all saints.”

1 Tim. i. 15.—“Sinners . . . of whom I am chief.”

2 Cor. xii. 10.—“When I am weak, then am I strong.”

2 Tim. iv. 6.—“I am now ready to be offered.”

Rom. viii. 38, 39.—“I am persuaded that neither death nor life . . . can separate us from the love of God which is in Christ Jesus our Lord.”

2 Tim. i. 12.—“I am persuaded that He is able to keep,” &c.

1 Cor. xv. 10.—“By the grace of God, I am what I am.”

## IGNORANCE

Prov. xix. 2.—“That the soul be without knowledge, it is not good.” True of all knowledge generally, but pre-eminently so of spiritual truth.

Prov. iv. 19.—*Darkness* is the emblem of ignorance, and sinners “sit in darkness,” as if contented, or as in Egypt, helpless (Exod. x. 22, 23).

- Isa. xxv. 7.—“The *veil* that is spread over all nations,” and over the mind (2 Cor. iii. 14).
- 1 Cor. ii. 14.—The want of understanding spiritual truth, is inseparable from the state of the natural man.
- Ps. lxxiii. 22.—Even God’s saints have to mourn their want of discernment.
- Ps. xix. 12.—They need to pray against secret faults—unobserved—faults committed without their sinfulness being perceived.
- Matt. xxii. 29.—Spiritual ignorance is the cause of error (Isa. viii. 20).
- Eph. iv. 18.—Of alienation from God.
- Rom. xi. 8, 25.—Of spiritual pride (x. 3).
- Rev. iii. 17.—Of self-righteousness.
- Isa. xlv. 18–20.—Of idolatry (xlv. 20).
- Acts iii. 30.—If involuntary and not wilful, though it may not excuse sin, it may diminish its heinousness; so our Lord prayed for His murderers (Luke xxiii. 34); and St. Paul spoke of himself (1 Tim. i. 13). See Acts xix. 2.
- 2 Pet. iii. 5.—Wilful ignorance is one of the great aggravations of sin (John iii. 19).
- 1 Cor. x. 1, xii. 1; 1 Thess. iv. 13.—How often St. Paul speaks of his desire to remove ignorance—“I would not have you ignorant.”
- Luke xi. 52.—Christ pronounced a terrible woe against those who would keep “the key of knowledge” to themselves.
- John iv. 10.—“If thou knewest the gift of God.” Oh, how little men know the loss that comes from ignorance of His love. Cf. Luke xix. 42.
- Lev. iv., v.—There were special offerings appointed for sins of ignorance, whether of an individual, a ruler, or the congregation.
- Heb. v. 2.—The high priests under the Law were supposed to be compassionate and sympathising with the ignorant. How infinitely more is Christ, the Great High Priest, whose compassion fails not?
- Isa. xxv. 7.—It will be the glory of His reign to take away ultimately the veil spread now over all nations, and bring in perfect light and truth.

## IMAGE OF GOD

- Heb. i. 3.—CHRIST is “the express image” of the invisible God; the perfect likeness and representation (Col. i. 15).



- 2 Cor. iv. 6.—The only true and perfect manifestation of the Divine glory.
- John i. 18.—The revealer “of the Unseen,” as He himself said, “He that hath seen Me hath seen the Father” (xiv. 9; xii. 45).
- Gen. i. 26.—MAN in his original dignity, as first created, bore the image of the Creator. “Let us make man in our image, after our likeness.”
- Eccles. vii. 29.—“God made man upright.”
- Gen. ix. 6.—The image of God still remains in some measure in every man. This invests human life with its inviolable dignity. See 1 Cor. xi. 7.
- James iii. 9.—“Men which are made after the similitude of God.” Spoken of all men generally.
- Rom. viii. 29.—The design of the work of redemption is that those whom God has chosen and called, should be conformed to the image of His Son, in the fullest and highest sense.
- Eph. iv. 24.—“The new man which after God (after the image of God) is created in righteousness and true holiness.
- Col. iii. 10.—“Renewed (made new) in knowledge after the image of Him that created him.”
- 2 Cor. iii. 18.—It is into this glorious likeness that the sons of God are transformed (transfigured). “From glory to glory, even as by the Spirit of the Lord.”
- Luke xv. 9.—The ancient fathers used to draw the illustration of our recovery from a state of sin and defilement in the coin, doubtless bearing the image of some king or emperor, found, cleaned, and polished.
- 1 Cor. xv. 49.—The perfect image of the Lord Jesus will be finally made manifest in His redeemed people. “As we have borne the image of the earthy,” &c.
- Eph. v. 1.—“Be ye therefore followers (imitators) of God, as dear children.” The children of a great man are proud to be thought like their father.
- 1 John iv. 13.—The blessed prospect may well give boldness and confidence in the thought of the future judgment, “because as He is, so are we in this world.” “God is love,” and they who dwell in Him are reproducing, as it were, His image day by day.
- Ps. xvii. 15.—Oh, glorious prospect. Then shall we be fully satisfied when we behold His face in righteousness, and wake up with His likeness. “We shall be made like Him, for we shall see Him as He is” (1 John iii. 2).

# INCARNATION OF CHRIST

1 Tim. iii. 16.—The great “mystery of godliness.”

Gen. iii. 15.—The “acorn” promise of redemption, “the seed of the woman.” It is noteworthy that many as are the prophecies of Christ, there is no intimation of any human father.

Gen. xlix. 10.—The full details of Christ’s incarnation were foretold centuries before His birth. It was foretold that He should be “born of a woman” (Gen. iii. 15), of a virgin (Isa. vii. 14), of the seed of Abraham (Gen. xxii. 18), of David (2 Sam. vii. 14), of the tribe of Judah (Gen. xlix. 10). So were foretold the time (Dan. ix. 24), the place (Micah v. 2).

Isa. vii. 14.—“Immanuel.” The heading of the chapter in A.V. says, “Christ promised” (Matt. i. 20).

Isa. ix. 6.—“Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.”

Isa. xi. 1.—“A Rod out of the stem of Jesse, and a Branch out of his roots.”

Isa. liii. 2.—A tender plant, and a root out of a dry ground.

Jer. xxxi. 22.—“The Lord hath created a new thing in the earth, a woman shall compass a man.” Generally accepted as a distinct prophecy of the miraculous conception, more clearly revealed (Luke i. 31; Matt. i. 18).

Zech. vi. 12.—“He shall grow up out of His place” (margin, “from under Him,” *i.e.*, by Divine power, miraculously conceived, or, as some interpret it, in obscurity and retirement.

Zech. iii. 8; vi. 12.—“The Branch” (Isa. iv. 2, xi. 1; Jer. xxiii. 6; Luke i. 78, margin). A wonderful prophecy, linking together the Old Testament and the New, Zechariah the prophet to Zacharias the priest.

Luke i. 78.—“The dayspring from on high” (margin, “the Sunrising or Branch”). Christ’s coming into the world was like the sun rising to scatter the darkness, that rested upon the earth (Isa. ix. 2).

1 John iv. 18.—The incarnation of Christ was the manifestation of the infinite love of God to man.

John iii. 17–34.—He came as the *Sent of God*. No less than thirty-two times do we read in St. John’s Gospel of Jesus as being “sent” of God (iii. 17, 34; iv. 34; v. 30, 36, 38; vi. 28, 38, 39, 40, 44, 57; vii. 16, 18, 28, 29, 33; viii. 12, 16, 18, 26, 29; ix. 4; x. 36; xi. 42; xvii. 3–8, 18, 21, 23, 25; xx. 21).

John i. 14.—“The Word was made flesh,” became incarnate;

and, adds the Apostle, "we beheld His glory, the glory as (befitting) the only begotten of the Father, full of grace and truth."

Phil. ii. 6, 7.—"Who, being (from all eternity) in the form of God, emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men."

Rom. viii. 3.—"In the likeness of sinful flesh," yet "without sin" (Heb. iv. 15).

Heb. ii. 14.—He took part of our flesh and blood. The Greek words mean, "lying close by the side of." Christ was "made like unto His brethren," knowing human nature, but not sinful human nature.

Gal. iv. 4.—"In the fulness of time," when the "sceptre" was "departed from Judah," and the world was at peace, and the way was ordered in God's providence, the Rod sprung from the root of Jesse.

Hag. ii. 7.—"The Desire of all nations" came to His Temple in personal presence.

Mal. iii. 1.—"The Lord, even the messenger (angel) of the covenant."

John i. 18.—He came as the visible representation of the invisible Godhead (John xiv. 9).

Col. ii. 9.—"In Him dwelleth all the fulness of the Godhead bodily," comprehended, so far as might be, in human form.

Col. i. 22.—"In the body of His flesh" (Heb. v. 7); "the days of His flesh." The body divinely "prepared" (Heb. x. 5).

Acts iii. 26.—"Having raised up His Son Jesus." Generally referred to the Resurrection, but probably it takes in the whole of Christ's life.

Luke i. 13.—There were four "Fear nots," uttered by the angels who came to announce the Saviour's birth: to Zacharias (i. 13), to Mary (i. 30), to Joseph (Matt. i. 20), to the shepherds (Luke ii. 10).

Luke i., ii.—There were seven striking utterances: that of Gabriel (i. 31), of Elisabeth (i. 43), of Mary (i. 38), of Zacharias (i. 76), of the angelic choir (ii. 9-13), of the shepherds (ii. 15), of Simeon (ii. 29-32).

Matt. ii. 11.—"The young child and His mother." It is interesting to note this order. We speak naturally of the mother and child. St. Matthew, as if on purpose, five times puts the child first (ver. 11, 13, 14, 20, 21).

## INDECISION

Matt. xi. 7.—Undecided characters may well be compared to "a reed shaken with the wind," bent down or broken

with the first gale. Our Lord suggested the figure as a striking contrast to the unflinching decision of John the Baptist. So St. Paul speaks of "James, Cephas, and John, who seemed to be pillars" (Gal. ii. 9; Jer. i. 18).

James i. 6.—*Waverers*, like "a wave of the sea driven with the wind and tossed."

Eph. iv. 14.—"*Children* tossed to and fro."

Prov. xxiv. 21.—"*Given to change*" (Jer. ii. 36).

2 Thess. ii. 2.—"*Soon shaken* in mind."

1 Kings xviii. 21.—"*How long halt ye between two opinions?*" As if limp or lame, limping first on one side and then on the other.

Ps. lxxviii. 37.—"*For their heart was not right with Him, neither were they steadfast in His covenant.*"

2 Pet. ii. 14.—"*Unstable souls*," easily beguiled, and turned out of the right way.

Hos. x. 2.—"*A divided heart*" is always "*found faulty*."

Hos. vii. 11.—"*Ephraim is like a silly dove without heart*" (understanding), fluttering here and there, and turning away from its resting place.

Heb. xiii. 9.—"*Be not carried about with divers and strange doctrines*," as some persons wander from church to church, "*having itching ears*," "*ever learning, and never able to come to the (settled) knowledge of the truth*" (2 Tim. iv. 3; iii. 7).

1 Cor. vii. 35.—"*That ye may attend upon the Lord without distraction*," "*without being drawn in different directions*," as the Greek word means. The same figure is contained in our English word "*distracted*."

Luke xii. 29.—"*Neither be ye of doubtful mind*." The margin renders, "*Live not in careful suspense*."

Ps. cxix. 113.—"*I hate (vain) thoughts*," or "*I hate (only) thoughts*," without action. When a command is clear, a duty plain, obedience, cheerful and prompt, is the best prevention of vacillation and indecision.

Matt. vi. 24.—"*No man can serve two masters*."

James iv. 17.—"*To him that knoweth to do good, and doeth it not, to him it is sin*."

Luke ix. 62.—"*No man, having put his hand to the plough, and looking back, is fit for the kingdom of God*."

Gen. xix. 16.—*Lot*, "*while he lingered*,"—as if still only half persuaded and reluctant to leave Sodom.

Gen. xlii. 1.—*Jacob's sons*. "*Why do ye look one upon another?*"

Gen. xlix. 6.—*Reuben*. “Unstable as water, thou shalt not excel.”

Judg. v. 15, 16.—The *tribe of Reuben*. “For the divisions of Reuben there were great searchings of heart.”

1 Kings xxii. 3.—*Jehoshaphat*. A good man, but one who could not say *No*. “I am as thou art.”

Acts xiv. 11–13, 19, 20; xxviii. 4, 6.—The fickleness of popular opinion.

Gal. i. 6.—The Galatians were eminently a fickle, inconstant people, “so soon removed from the truth;” easily “bewitched” (iii. 1).

2 Sam. xix.—*David*. There seems to have been a great deal of indecision and vacillation in David about this time. It was doubtless greatly the result of his troubled state of mind, feeling the Lord’s chastening, and grieving at the death of Absalom. His mind was unhinged and unsettled, and he lost the enjoyment of peace and rest.

## INDWELLING OF GOD

Exod. xxix. 45.—In Old Testament times, it was the Lord’s promise to dwell with His people (Lev. xxvi. 11), more especially as the Divine Presence was enshrined in the sanctuary, “dwelling between the cherubims” (Exod. xxv. 20; 1 Sam. iv. 4; Ps. lxxx. 1); resting on Zion (Ps. cxxxii. 14).

2 Cor. vi. 16, 17.—In the New Testament, the Divine indwelling is revealed as more consciously personal and individual—though the covenant of grace has always been one (John xiv. 17).

Isa. lvii. 15.—The Lord has many temples. “Heaven is His throne;” He is “the High and Lofty One that inhabiteth eternity.” Yet with the infinite stoop of Divine condescension, He deigns to dwell in the humble and contrite heart of the feeblest of His saints.

1 John iv. 12–16.—The indwelling of God with His people is two-fold. He dwelleth in them, and they in Him.

Eph. ii. 22.—St. Paul speaks of the Church as “an habitation of God through the Spirit;” the sanctuary or most holy place.

Eph. iii. 17.—“That Christ may dwell in your hearts by faith.”

Col. i. 27.—“Christ in you the hope of glory.”

2 Cor. xiii. 3.—“Christ speaking in (through) me” (Matt. x. 20).

John xiv. 23.—If a man love Christ, he has the rich promise



of the Divine indwelling. "My Father," said Christ, "will love him, and we will come and make our abode with him." The same word rendered "mansions" in ver. 2 : God's mansion is His people's heart.

1 Cor. iii. 16.—The consciousness of the Divine indwelling should lead to holiness (2 Cor. vi. 17, 18 ; vii. 1).

1 John iii. 24 ; iv. 13.—The evidence of it is the witness of the Spirit.

John xiv. 23.—Two chief conditions are marked by our Lord—love and obedience.

John xv. 4.—"I in them." It is much for Christ to have come in our nature, it is still more for Him to come into our heart.

## INFIRMITIES

Ps. cxliv. 3.—"Lord, what is man that Thou takest knowledge of him?" The Hebrew means man in the frailty and weakness of his nature.

1 Tim. v. 23.—"Thine often infirmities." Timothy was most probably of a weakly constitution. Cf. Heb. v. 2, "Compassed with infirmities."

Ps. xxxi. 12.—"I am like a broken vessel." Grace does not exempt from frailty.

Eccles. xii.—The decay of old age,—like a wrecked and ruined chamber.

Ps. ciii. 13, 14.—But our infirmities are often the occasion of manifesting the Divine compassion, as with a father's tenderness.

Matt. viii. 17.—The Lord Jesus,—wonderful words! "Himself took our infirmities."

Matt. xxvi. 41.—In the hour of His own great agony, He made kind allowance for the infirmity of His disciples. "The spirit indeed is willing, but the flesh is weak."

Heb. iv. 14.—As our Great High Priest, He is still "touched with the feeling of our infirmities" (Greek, "sympathises with").

Rom. viii. 26.—"Likewise the Spirit also helpeth our infirmities."

Rom. xv. 1.—"We, then, that are strong, ought to bear the infirmities of the weak."

2 Cor. xi. 31 ; xii. 5, 9, 10.—St. Paul had learnt well the lesson of spiritual discipline, when he could even take pleasure in infirmities, because the power of Christ then rested upon him. Three times he gives his noble testimony.

## INGRATITUDE TO GOD

Deut. xxxii. 6.—A mark of *folly*. “Do ye thus requite the Lord, O foolish people and without understanding?” (Jer. ii. 31).

Jer. ii. 5, 6.—Is *unreasonable* (Isa. xliii. 22, 23; Micah vi. 2, 3).

Isa. i. 4.—Is *inexcusable*. Even the brute beasts, the ox and the ass, know their own masters; and shall they be our reprovers?

Rom. i. 21.—Ingratitude is characteristic of the heathen.

2 Tim. iii. 3.—And, alas! of many professed Christians. It is one of the signs of the last days: “Men shall be . . . unthankful, unholy.”

Ps. cvi. 21.—It was the aggravation of the sin of Israel. “They forgot God, their Saviour, which had done great things in Egypt” (Ps. xcv. 7, 8).

Deut. xxxii. 18.—“Of the Rock that begat thee thou art unmindful;” as Neh. ix. 17, “Neither were they mindful of Thy great wonders.”

Deut. xxxii. 15.—Strange, the very prosperity that God sends not only turns the heart from Him, but turns the heart against Him. What a record is Psalm lxxviii. of God’s great goodness and Israel’s base ingratitude.

Hos. vii. 13.—“Though I have redeemed them, yet they have spoken lies against Me.” See xi. 2.

Isa. v. 4; Jer. ii. 5, 6, 31; Micah vi. 2.—How graciously the good Lord condescends to plead with His ungrateful children!

Deut. xxviii. 47, 48.—Who can wonder at the righteous sentence on an ungrateful people? “Because thou servedst not the Lord . . . for the abundance of all things (which He gave), therefore shalt thou serve thine enemies . . . in want of all things.” Men little think that ingratitude will recoil upon their own heads.

Prov. xvii. 13.—“Whoso rewardeth evil for good, evil shall not depart from his house.”

1 Sam. viii. 19.—The wilful determination of *Israel* to have a king to reign over them was a virtual rejection of God, and a most ungrateful disregard of His past goodness (ver. 7).

1 Sam. xv. 17.—*Saul*. There was great ingratitude to God in the selfishness of *Saul*.

2 Sam. xii. 7–9.—And in *David*.

1 Kings xi. 9.—*Solomon*. “His heart was turned from the Lord God of Israel, which had appeared unto him twice.”

2 Chron. xxxii. 25.—“*Hezekiah* rendered not again according to the benefit done unto him.”

Dan. v. 18-21.—*Belshazzar*.

Matt. xxvi. 47.—“Judas, one of the twelve.” An apostle ! who had been a close follower upon Jesus for so long. It is specially marked as a deeper brand upon his name, “One of the twelve.”

Luke xvii. 17, 18.—The nine unthankful lepers.

## INGRATITUDE TO MAN

Gen. xxxi. 6, 7.—*Laban's* to Jacob.

Gen. xl. 23.—The *chief butler's* to Joseph.

Judg. viii. 35.—The *children of Israel* to the house of Gideon.

1 Sam. xxiii. 5, 12.—The *men of Keilah* to David.

1 Sam. xxiv. 17.—*Saul* to David.

1 Sam. xxv. 21.—*Nabal* to David.

2 Chron. xxiv. 22.—*Joash* to Zechariah.

Job xix. 14-19.—Job's complaint of his kinsfolk and friends, &c.

Eccles. ix. 15.—The *poor wise man* who, by his wisdom, delivered the city, yet was forgotten.

Esther vi. 2, 3.—*Mordecai's* service to the king.

2 Cor. xii. 11.—The *Corinthians'* to St. Paul.

Gal. iv. 15, 16.—The *Galatians'* to St. Paul.

## INTERCESSION OF CHRIST

Exod. xxx. 1-11.—The *golden altar of incense* was a figure of the intercession of Christ, as the *brazen altar* was of His sacrifice and oblation.

Exod. xxviii. 15, 21, 29.—The *high priest*, wearing the breastplate of judgment, with its twelve precious stones, when he went in before the Lord.

Lev. xvi.—More especially on the *Day of Atonement*, when the high priest entered within the vail with blood and incense, representing Christ's death and intercession.

1 John ii. 1.—“An *advocate* with the Father, Jesus Christ, the Righteous” One.

Rev. viii. 3.—The *angel* with the golden censer, to whom there was given much incense, that he should offer it “with the prayer of all saints.” Did not this represent Christ ?

Zech. vi. 12, 13.—“A *priest* upon his throne.” The man whose name is the Branch, uniting in His person the priestly and kingly offices.

Luke xiii. 7.—The *husbandman* pleading for a reprieve of the barren fig-tree.

John xvii.—Christ's *high priestly prayer*. The most striking example of Christ's intercession before His death.

Luke xxii. 31, 32.—Christ's prayer for Peter in the prospect of his being tempted.

John xvii. 9.—He prayed for the disciples. The Syriac version repeats the word, "I, even I, pray for them"—not as an ordinary intercessor, but "I, even I."

John xvii. 24.—"Father, I will." Christ's intercession is with authority. God has ever refused the mediation that is not authorised by Himself. See Exod. xxxii. 10, and 2 Chron. xxvi. 18.

Luke xxiii. 24.—Christ prayed for His murderers (Isa. liii. 12). We shall never know till the great day how far the prayer was answered; but probably the blessing that came to the Church at Pentecost and afterwards, was the immediate fruit.

Ps. ii. 8; John xvii. 1.—The intercession of Christ was in harmony with the will and warrant of the Father.

Rom. viii. 34.—It is the glorious climax of His meritorious work of redemption—death, resurrection, ascension, intercession.

Heb. ix. 24.—In heaven He is now pleading the sacrifice offered once for all on Calvary.

Heb. vii. 25.—It is the sweet ground of confidence for His people, their warrant to "come boldly to the throne of grace" (iv. 14-16).

## IRONY

### EXAMPLES:—

Judg. x. 14.—"Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation."

2 Sam. vi. 20.—Michal's scornful taunt of David, "How glorious was the King of Israel to-day."

1 Kings xviii. 27.—Elijah's ironical appeal to the prophets of Baal, "Cry aloud, for he is a god; either he is talking or he is pursuing," &c.

2 Kings xviii. 23.—"Give pledges to my lord, the King of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them."

Job xii. 2.—"No doubt but ye are the people, and wisdom shall die with you." "Thou art wiser than Daniel" (Ezek. xxviii. 3).

Ps. lx. 8.—"Philistia, triumph thou because of me," *i.e.*, if thou canst. The margin says, "By an irony."

Isa. xli. 21, and elsewhere.—The prophet's ironical appeal to blind idolaters.

Isa. l. 11.—“Behold all ye that kindle a fire . . . walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand, ye shall lie down in sorrow.”

Zech. xi. 13.—“A goodly price that I was prized at of them.”

1 Cor. iv. 8.—“Now ye are full, now ye are rich, ye have reigned as kings without us.”

2 Cor. xi. 1.—“Would to God ye could bear with me a little in my folly, and indeed bear with me.”

Gal. v. 11.—“Then is the offence of the cross ceased.”

## JEHOVAH

Isa. xlii. 8; Exod. iii. 14.—The supreme title of God in covenant relation with His people, denoting self-existence, personality, and unchangeableness. “I am that I am” (Exod. vi. 2-8).

Supposed to be the abbreviated form of the verb “to be.”

Occurs about 6000 times in the Old Testament; Elohim occurs about 3000. In the Psalms Jehovah occurs 685 times; Elohim, 223.

Exod. vi. 3; Ps. lxxxiii. 18; Isa. xii. 2, xxvi. 4.—In these four cases the original word JEHOVAH is retained in A.V.

Isa. xxvi. 4.—Jah Jehovah, the double name.

The original pronunciation of the word is lost. It stands alone in its glory. It never has the article nor the pronouns “my,” “our,” &c., and is never used of any false god.

The Lord Jesus claimed the title for Himself (John viii. 58). “Before Abraham was, I am.”

Rev. i. 4.—“From Him which is, and which was, and which is to come” (ver. 8; iv. 8; xi. 17; xvi. 5), equivalent to the word Jehovah.

Deuteronomy.—The word JEHOVAH occurs most frequently all through this book. See under LORD.

“I am the Lord” occurs in Ezekiel 59 times.

In the Old Testament, it is said, about 290 proper names have part of the sacred name incorporated with them, including fourteen out of the nineteen kings of Judah.

*Jehovah* is a word derived from no foreign source or alien nation, but is purely of Divine revelation.

The word occurs several times with an adjunct, as—

Gen. xxii. 14.—Jehovah-jireh, “the Lord will provide.”

Exod. xv. 26.—Jehovah-raphi, “I am the Lord that healeth thee.”



- Exod. xvii. 15.—Jehovah-nissi, "the Lord is my banner."  
 Judg. vi. 24.—Jehovah-shalom, "the Lord send peace" (margin).  
 Isa. vi. 5.—Jehovah-sabaoth, "the Lord of Hosts."  
 Jer. xxiii. 6.—Jehovah-tzedkenu, "the Lord our Righteousness."  
 Jer. li. 56.—Jehovah-grudah, "the Lord God of recompences."  
 Ezek. vii. 9.—Jehovah-makkeh, "the Lord that smiteth."  
 Ezek. xlvi. 35.—Jehovah-shammah, "the Lord is there."

## JESUS

Matt. i. 21.—The personal and significant name given to our blessed Lord, announced by the angel before His birth, of which the meaning is **JEHOVAH** our Saviour.

It is the name ordinarily given for our Lord in the Gospel narratives. It occurs alone in them repeatedly; whilst in the other books of the New Testament it is used only seldom. It occurs 29 times in the Acts. The title of "Christ" occurs about 56 times in the Gospels. In the Acts and Epistles "Jesus" alone occurs 56 times (29 of which are in the Acts), whilst Christ occurs 265 times.

In the thirteen Epistles of St. Paul our Lord is spoken of 557 times, directly, 431 times, indirectly or by some designation, 126 times. Of these he speaks of Him by the title of Jesus alone only about 20 times, and in each case with reference more especially to His human nature.

In the Hebrews there are 13 direct references and 20 indirect, and 8 times is the title Jesus used by itself (ii. 9; iv. 14; vi. 20; vii. 22; x. 19; xii. 2, 24; xiii. 12).

1 and 2 Peter speak of Christ directly about 30 times, indirectly 13—together, about 43; never of Jesus only.

1, 2, and 3 John and Revelation speak directly 29, indirectly 46—together, 75; 7 times Jesus only.

Taking, therefore, the Epistles of St. Paul, St. Peter, and St. John, with the Acts, there are 785 references to our blessed Lord, about 60 by the simple title of Jesus.

The title of "Lord" is joined to Jesus 22 times; in the Acts alone, 10 times.

Mark xvi.—It is observable how the title given was changed, after the Resurrection, from "Jesus" only to "the Lord."

Luke ii. 11; John iv. 42.—"A Saviour which is Christ the Lord." The name we give so generally as the glorious designation of our Lord, is given to Him directly in the New Testament about 23 times.

It is worthy of note that the expression so constantly used by devotional writers, "in Jesus," is strictly speaking never found in Scripture.

- 1 Thess. iv. 12.—Our A. V. has "them that sleep in Jesus." But the original is, "that sleep through Jesus." The words used by St. Paul are generally "in Christ," or "in the Lord."

## JESUS OF NAZARETH

Matt. ii. 23.—A name used originally with the idea of contempt and reproach. Cf. John i. 46.

Matt. xxi. 11, xxvi. 71; Mark x. 47, xiv. 67; Luke xviii. 37, xxiv. 19.—Neutral and indefinite.

John xix. 19.—Part of the title on the cross.

Acts ii. 22; iii. 6; iv. 10; vi. 14; x. 38; xxii. 8.—Later on, what had been the contempt of Jews and heathen, was used without shame or fear by Christians.

## JESUS—CALLS OF. Might be divided for illustration as the—

Matt. ix. 9.—Shepherd's call, "Follow Me."

Luke xix. 13.—Master's call, "Occupy till I come."

Matt. xi. 28.—Saviour's call, "Come unto Me."

Matt. xi. 29.—Teacher's call, "Learn of Me."

Cant. v. 2.—Bridegroom's call, "Open to Me."

Rev. iii. 18.—Friend's call, "I counsel thee."

John v. 6.—Physician's call, "Wilt thou be made whole?"

## JOY—CARNAL

Job xx. 5.—"The triumphing of the wicked is short, and the joy of the hypocrite is but for a moment."

Prov. xiv. 13.—"Even in laughter the heart is sorrowful, and the end of that mirth is heaviness."

Prov. xv. 21.—"Folly is joy to him that is destitute of wisdom."

Eccles. vii. 6.—"As the crackling of thorns under a pot, so is the laughter of the fool."

Eccles. ii. 2.—The wise man's experience. "I said of laughter, It is mad; and of mirth, What doeth it?"

Luke vi. 25.—"Woe unto you that laugh now! for ye shall mourn and weep."

Luke xii. 19, 20.—The rich fool. "Take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?"

See *Pleasure*.

## JOY—SPIRITUAL

Ps. iv. 7.—God is the author (Rom. xv. 13).

Isa. lxi. 3.—Christ is appointed to give.

Gal. v. 22.—“The fruit of the Spirit is love, joy, peace,” &c.

Luke ii. 10, 11.—The Gospel brings good tidings of great joy.

Ps. xliii. 4.—The *object* of the believer's joy is GOD (Phil. iii. 1; Ps. xxxii. 11, cxlix. 2; Rom. v. 11); joy in Christ Jesus (Luke i. 47; Phil. iii. 3).

Rom. xiv. 13.—Through the power of the Holy Ghost (1 Thess. i. 6).

Ps. xix. 8.—The word of the Lord is a fountain of joy (cxix. 14, 77, 92, 111, 174; Jer. xv. 13).

Isa. lvi. 7.—The worship of God should be accompanied with joy (Ps. xxvii. 6; xlii. 4; xliii. 4; lv. 14; cxxii. 1).

Neh. viii. 9–12.—The reception of the truth of God (Acts viii. 8; 1 Thess. i. 6).

Acts xv. 3.—Hearing of the success of the Gospel.

John xv. 11.—“Fulness of joy,” or, rather, joy “fulfilled,” an expression peculiar to St. John (iii. 29, xvi. 24, xvii. 13; 1 John i. 4; 2 John 12. For the active form, see Phil. ii. 2.) Human happiness can reach no higher, than to share that joy which Christ feels in being loved by His Father, and doing His will.

Ps. xxxiv. 3.—“They looked unto Him and were lightened.” Their countenance beamed with joy; “and their faces were not ashamed”—no dark cloud, as from false and disappointing hope, passed over the brow.

Ps. lxxxix. 15.—The Jubilee was a special season of rejoicing; when the welcome sound of the *Jubilee* trumpet was heard; when debts were cancelled and servants were set free. It was a type of spiritual joy and liberty. “Blessed is the people,” &c.

Isa. ix. 5.—So was the joy of *harvest*.

Isa. lxi. 10; lxii. 5.—The rejoicing of the *bride and bridegroom*.

Isa. ix. 3.—The joy of *victory*, when men divide the spoil.

Ps. xcvii. 10.—Joy is, like *light*, compared to precious seed—for a time hidden and unseen, but in due course springing up and giving out beauty.

Isa. xxv. 6.—*Festivity* (Cant. i. 6). Cf. the Gospel feast (Matt. xxii. 2).

Eccles. ix. 8.—*White garments*.

Ps. xlv. 7; xxiii. 5.—The *oil of joy*. Sweetly perfumed for festive anointing (Isa. lxi. 3).

Ps. cxxvi. 1, 2.—The joy of the *returning exiles*. A vision of

- prosperity like a strange dream of wonder: a vision almost too good to be true (Isa. lv. 12).
- Luke xv. 20-24.—A *father's joy* in receiving back a long-lost son.
- John xvi. 21.—A *mother's joy* when a man child is born into the world.
- Matt. xiii. 44.—A *merchant's joy*, in securing a great and unexpected treasure.
- Jer. xxxi. 12.—A *watered garden* (Isa. lviii. 11).
- Ps. xxx. 11, cxxxviii. 5; Isa. xxxv. 6; Jer. xxxi. 13; Ezra iii. 12.—*Dancing*, crying, singing, leaping, shouting are all expressions of exhilaration and joy. The lame man, when healed, leaped for joy (Acts iii. 8).
- Deut. xxxiii. 18.—“Rejoice, Zebulon, in thy going out (active enterprises), and Issachar, in thy (quiet) tents.” Two different states. But true solid joy is adapted to both.
- Hab. iii. 17, 18.—The believer's joy is a constant joy, “when helpers fail and comforts flee.” It is a bright star that glitters in the darkest night. “Yet I will rejoice.”
- Ps. cxxvi. 5.—“They that sow in tears shall reap in joy.”
- Ps. xxx. 5.—“Weeping may endure (lodge) for a night, but joy cometh in the morning” (Isa. lxi. 3, 4; Jer. xxxi. 9, 14). God can give “songs in the night” (Job xxxv. 10).
- Deut. xxvi. 11; xii. 7.—The gift of temporal blessing is sweetened by being received with joy and thankfulness.
- Isa. lx. 5.—“Thine heart shall fear (flutter with trembling joy) and be enlarged” (swelled with delight) at the rapid extension of Christ's kingdom.
- John xv. 10, 11.—*Fulness of joy* is Christ's desire for His people, and should be their desire for themselves (Rom. xv. 13; 2 Tim. i. 4; 1 John i. 4). They have the rich promise (John xvi. 24).
- 1 Pet. i. 6-8.—“We greatly rejoice,” “with joy unspeakable and full of glory,” even now, on this side the river. “The hill of Zion yields a thousand sacred sweets.”
- 2 Cor. vi. 10.—True joy is a solid and settled blessing, “as sorrowful, yet alway rejoicing” (Phil. iv. 4).
- Ps. ii. 11.—True joy is a serious thing. “Serve the Lord with fear, and rejoice with trembling.”
- James i. 3.—Strong faith can count it “all joy,” even to be called to pass through divers temptations (trials) (2 Cor. vii. 4, 7).
- Isa. xxix. 19.—Humility and meekness lead to an increase of joy.

Deut. xxviii. 47.—The want of joy in service leads the great Giver to withdraw His blessings.

Ps. xliii. 3.—“Then will I go unto the altar of God, unto God my exceeding joy” (“The gladness of my joy,” margin). The two Hebrew words used here express the quick throbs of the heart, and the lively gestures of the body, as from an excess of exuberant joy.

John xvi. 20.—“Your sorrow shall be turned into joy.” God will not always remove the sorrow, but He will do better—graft gladness on the grief, and turn the pain into chastened pleasure.

Neh. viii. 10.—“The joy of the Lord is your strength.”

Matt. xxv. 21.—“Enter thou into the joy of thy Lord.” The final reward of the saints of God.

1 Pet. iv. 13.—Even now they should rejoice in the blessed foretaste.

Isa. xxxv. 10; Ps. xvi. 11.—The full reality eternity alone can unfold.

Prov. viii. 31.—The joy of the Lord Jesus Himself is revealed, as by anticipation: in His incarnation (Ps. xl. 8); in His resurrection (Ps. xvi. 11); in revealing Himself (Luke x. 21); in His Church (Isa. liii. 10); in His people's obedience (John xv. 11); in the final presentation of the Bride (Jude 24).

## JUDGE—GOD THE

Ps. l. 6.—“God is judge Himself.” He sitteth on the throne, judging right (ix. 4). In the Old Testament judgment is ascribed to God generally, in the New Testament it is especially referred to Christ.

1 Sam. ii. 3.—“The Lord is a God of knowledge, and by Him actions are weighed.” The Hebrew word for “knowledge” is in the plural, to express the vastness and fullness of the knowledge on which the judgment of God is based.

Ps. l. 1.—Observe how the three great names of God are employed when He is spoken of as Judge—El-Elohim-Jehovah. “El,” the mighty God, the Almighty; “Elohim,” God in the fulness of the Divine attributes as Creator, Preserver, Governor; “Jehovah,” as God in covenant relationship with His people.

Ps. vii. 11, margin.—“God is a righteous judge.” It was this which Abraham rightly took as the key to unlock one of the dark providences of the Almighty “Shall not the Judge of all the earth do right?” (Gen



- xviii. 25). In the P.B. version there is a beautiful addition to Ps. vii. 11, taken from the LXX., "God is a righteous Judge, strong and patient," the two qualities most needed in a judge.
- Ps. ix.-xii.—A group of psalms dwelling much upon the judicial character of God. A similar group are the Psalms of Asaph, lxxiii.-lxxxiii.
- Ps. lviii. 11.—One great result of the working of God's providence is that men may be brought to acknowledge, "Verily he is a God that judgeth in the earth." Cf. the many texts in Ezekiel all ending, "And they shall know that I am the Lord."
- John v. 22-27.—It was part of our Lord's teaching that judgment is administered by Him, "because He is the Son of man" (see Acts x. 42), "ordained of God to be the judge of quick and dead" (xvii. 31; 2 Tim. iv. 1).
- Matt. xxv. 31.—"When the Son of man shall come in His glory, then shall the King say." The act of judgment is one of the chief parts of Christ's regal office and power: "the Son of man" and "the King" are one.
- Matt. vii. 22, 23.—"Many will say to me in that day." It is worthy of note how early in His ministry the Lord Jesus spoke of Himself as the great Judge. Did any prophet or mortal man ever dare to use such words! (See also xvi. 27.)
- 2 Cor. v. 10.—"We must all appear before the judgment-seat of Christ" (Rom. ii. 16; xiv. 10).
- Heb. iv. 13.—"All things are (laid) naked and open unto the eyes of Him with whom we have to do," or, as it may be rendered, "to whom we must give account."
- 1 Pet. iv. 7.—"To Him that is ready to judge the quick and dead."
- 1 Cor. iv. 3.—"He that judgeth me is the Lord" (Jesus).
- 1 Cor. xvi. 22.—"If any man love not . . . let him be Anathema Maran-atha (the Lord cometh)."
- 2 Tim. iv. 8.—"The crown of righteousness, which the Lord, the righteous Judge, will give to me at that day."

#### JUDGMENTS OF GOD, as His punishment of sin

- Micah vi. 9.—Are compared to a *rod*, Divinely appointed. "The man of wisdom" will attend to it.
- Jer. xlvii. 6.—The *sword* of the Lord (xix. 7), "bathed in heaven" (Isa. xxxiv. 5).

Ps. lxxv. 8.—A *cup* filled with the wine of God's wrath, of which the wicked must drink, even to the dregs.

Jer. xv. 14.—A *fire* kindled in God's anger. "The anger of the Lord and His jealousy shall *smoke* against that man" (like smouldering fire) (Deut. xxix. 20).

Isa. lxiii. 2.—The *vintage*. The treading of grapes in the winepress.

Isa. xlii. 1, &c.; Jer. xxiii. 33.—"The *burden* of the Lord." A title given to the denunciations of woe in the prophecies of Isaiah and Jeremiah. The word implies either a solemn weighty sentence, or the announcement of a heavy judgment (Isa. xv. 1, &c.). It was first used in connection with Ahab (2 Kings ix. 25).

1 Sam. v. 6.—"The *hand of the Lord*" is frequently used in connection with judgment. "The hand of the Lord was against them for evil" (Judg. ii. 15). "The hand of the Lord was heavy against the men of Ashdod." "The shaking of the hand of the Lord" (Isa. xix. 16). "The hand of the Lord is stretched out still" (Isa. v. 25; ix. 12; x. 4).

Luke xix. 44.—"A day of *visitation*." "God visits His people in mercy" (Luke i. 68); but also He visits them "in judgment" (Exod. xx. 5; Lev. xviii. 25; Jer. v. 29; xxiii. 2).

Ps. lxxv. 8; Isa. lxiii. 2.—*Red* is the symbolical colour expressive of judgment.

Isa. xxviii. 17.—The judgments of God are administered in righteousness and wisdom. "Judgment will I lay to the line," &c. (Amos iii. 7-10).

Ps. ix. 16.—They manifest the perfect character and providence of God (Ezek. xxxix. 21, 22; Dan. ix. 14; Gen. xviii. 25).

Jer. iv. 27.—They are at first sent more leniently (v. 10, 15-18; Amos v. 8; Isa. xxvii. 8); but if unheeded, are made more heavy. The plagues of Egypt grew in severity.

Gen. xviii. 21.—Directed by Omniscient knowledge and impartial justice. Witness the condescending investigation of the Lord, before the destruction of Sodom and Gomorrah: "I will go down now and see."

Hos. xi. 9.—The judgments of God are not ruled by caprice like man's. "I will not execute the fierceness of Mine anger, for I am God and not man, the Holy One in the midst of thee."

1 Cor. iv. 3, 4.—A threefold judgment — self-judgment, human judgment, God's judgment.

Josh. vii. 6; 2 Chron. xii. 6, xxx. 9.—Should lead men to humiliation and repentance. It was a good prayer of Job, "Shew me wherefore thou contendest with me" (Job x. 2).

Judg. iii. 9—11.—Should lead to prayer (2 Chron. xx. 9).

Jer. xviii. 7, 8.—To forsaking sin.

Isa. xxvi. 9.—To learning righteousness.

Ps. lviii. 11.—To acknowledging the ruling providence and power of God.

Jer. xxvii. 6—8.—To submission to the righteous rod of God.

Jer. xxxvi. 32.—*Jehoiakim's roll*. It is vain for proud men to think to evade the judgments of God. Jehoiakim burnt the roll, but the prophet was told to write the words again, and there were added "many like words" besides.

2 Chron. vii. 14.—The threatened judgment of God, though righteous and well deserved, may in certain cases be averted by humiliation and prayer.

Eccles. xi. 9.—A *solemn thought*. "Rejoice, O young man, in thy youth, and let thy heart cheer thee. But know thou that for all these things God will bring thee into judgment."

Amos iv. 12.—"Prepare to meet thy God, O Israel." The call of God when He had sent judgment after judgment. Let Israel seek the Lord by repentance now, or prepare to meet Him hereafter, in vengeance and righteous judgment.

## JUDGMENT—FINAL

Heb. vi. 2.—A doctrine which constitutes one of the first principles of the Gospel.

Job xxi. 30.—Called "the day of destruction."

Jude 6.—"The great day." The day for which all other days were made.

John vi. 39, 40.—"The last day."

Matt. xiii. 30.—The time of the great harvest.

Rev. xiv. 18.—The vintage of the earth.

2 Pet. iii. 7.—"The day of judgment and perdition of ungodly men."

Rom. ii. 5.—"The day of wrath" (Rev. vi. 17).

Acts xvii. 31.—Will be at the time appointed of the Father.

Acts xvii. 31.—Administered by Christ (John v. 22, 27; Acts x. 42; Rom. xiv. 10); the saints being assessors with Him (1 Cor. vi. 2; Matt. xix. 28; Luke xxii. 29, 30).

Eccles. xii. 14.—Will be universal (Acts. xvii. 31; Heb. ix. 27; Rev. xx. 12); of all actions (Eccles. xi. 9); all

- words (Matt. xii. 36, 37); all thoughts (Eccles. xii. 14; 1 Cor. iv. 5; Heb. iv. 13); all secrets (Rom. ii. 16); all hidden things (1 Cor. iv. 5).
- Acts xvii. 31.—Will be administered in perfect righteousness (Ps. xcvi. 13; xcvi. 9); after the opening of the books (Rev. xx. 11; Dan. vii. 10).
- Matt. xiii. 30, 48.—Will be a time of separation between the tares and the wheat, the good and the bad.
- 1 Cor. iii. 13.—A day when every man's work shall be tried as by fire.
- 2 Cor. v. 10.—The time of final award.

### KEEPING—DIVINE

- Ps. cxvi. 6.—"The Lord preserveth the simple." The Douay version reads, "The Lord is the keeper of little ones."
- Numb. vi. 24.—It was part of the priestly benediction, "The Lord bless thee and keep thee."
- Ps. cxxi.—*A psalm of keeping.* Six times the Divine keeping is referred to (R.V.) The Hebrew word for "keep" means to retain or hold fast. "The Lord will hold thee fast."
- Deut. xxxii. 10.—The Lord's keeping is a tender keeping. He kept Israel "as the apple (pupil) of His eye," as Nature so kindly safeguards one of the most delicate parts of the human body (Ps. xvii. 8).
- Isa. xxvii. 2, 3.—The Lord's keeping is an unwearying keeping. He will water His vineyard "every moment." "Lest any hurt it, He will keep it night and day." He never sleeps (Ps. cxxi. 4) and never faints (Isa. xl. 28).
- Jer. xxxi. 10.—The Lord keeps His people, as a watchful shepherd keeps His flock.
- Cant. iv. 12.—As the owner of a fair garden surrounds it with high walls, and keeps it with care.
- Phil. iv. 7.—As a strong garrison is a safe keeping-place when the enemy is near. The Lord's keeping His people follows upon their committing themselves to Him in prayer.
- 2 Tim. i. 12.—It is important that a keeper should be strong. God's people are assured that He is "able to keep them." Stronger than "the strong man armed." "One Almighty is more than many mighties" (1 Pet. i. 5; Jude 24).
- 1 Sam. ii. 9.—"He will keep the feet of His saints"—His holy men (R.V.) (Prov. iii. 26).
- Ps. xxxiv. 20.—"He keepeth all his bones"—the strength of his body.

Isa. xxvi. 3.—“Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee.”

Jude 1.—“Jude, the servant of Jesus Christ . . . to them that are preserved in Christ Jesus.” The R.V. renders, “Kept for Christ Jesus.”

1 John v. 18.—“He that is begotten of God (Christ) keepeth Him.” So some understand the words of St. John.

Exod. xxiii. 20.—“Behold,” said the Lord to Israel, “I send an angel before thee (the angel of the covenant), for My name is in Him (ver. 21) to keep thee in the way.”

John xvii. 11, 12.—How beautifully our Lord spoke of the keeping of His people, in His last high priestly prayer: “While I was with them I kept them in Thy name;” and now that He was about to depart, He committed them to His father’s care: “Holy Father, keep through Thine own name those whom Thou hast given me.”

1 Chron. iv. 10.—To be kept by Divine power is the frequent subject of the believer’s prayer. God heard Jabez when he prayed (Ps. xvii. 5; 2 Thess. iii. 3).

Gen. xxviii. 20.—They should acknowledge the Lord’s keeping in the spirit of grateful consecration.

Jude 21–24.—They are bidden, “Keep yourselves in the love of God;” while it is added, “Unto Him that is able to keep you from falling.” So in Ps. xvii. 4 the Psalmist declares, “By the words of thy lips I have kept me from the paths of the destroyer;” and in ver. 8 he prays, “Keep me as the apple of Thine eye.”

2 Cor. i. 21.—“Now He which stablisheth us in Christ is God.” Cannot Almighty power sustain us? Is it not enough?

## KINDNESS

Ps. cxii. 4, 5.—A beautiful side view of the man that feareth the Lord. “He is gracious, full of compassion, and righteous; he showeth favour (kindness) and lendeth; he will guide his affairs with discretion.”

Rom. v. 6.—“A good man.” Kindness and benevolence are generally implied in the Scriptural allusions to moral goodness. “Your goodness” (Hos. vi. 4) is in the margin, “mercy or kindness.” See 2 Chron. xxxii. 32, margin.

Isa. lvii. 1.—“Merciful men” (margin, “Men of kindness or goodness”). See Gen. xxxix. 21, and margin.

Isa. lviii. 10.—Kindness is beautifully expressed: “If thou draw out thy soul (in compassion) to the hungry.” Largeness of heart.



Deut. xv. 8-11.—“Thou shalt open thine hand wide unto thy brother.” The open heart will lead to the open hand.

Rom. xii. 10.—“Be kindly affectioned one to another.”

Two gentle words, sweetly linked together. The original word refers to the affection—one of the strongest in nature—which all animals have to their offspring.

Eph. iv. 32.—“Kind, tender-hearted.”

Prov. xxii. 9.—The “bountiful eye,” ready to smile with joy or weep in sympathy. The winsomeness of true kindness is always “blessed.”

Col. iii. 12.—“Put on therefore . . . bowels of mercy, kindness.”

1 Cor. xiii. 4.—Kindness is one of the generous fruits of love.

Eph. iv. 31, 32.—The surest remedy for bitterness, wrath, anger—“killing with kindness.”

Prov. xix. 22.—“The desire of a man is his kindness.” The good intention, though the power of performance may be wanting. A poor man’s kind intention is better than a rich man’s “lie.”

Luke vi. 34.—Kindness should be disinterested and unselfish.

Ps. xli. 1.—Thoughtful and considerate.

Exod. xxiii. 4 ; Lev. xxv. 35 ; Gal. vi. 10.—Opportune.

James ii. 15, 16 ; 1 John iii. 18.—Practical.

Rom. xii. 8.—Cheerful. Acts of kindness are doubly gracious when done in a kind and gracious manner. A gift may be so given as to lose its sweetness.

Heb. xiii. 2.—Hospitality. The Emperor Julian used to say that kindness to strangers was one mark of the early Christians.

James i. 27.—St. James refers to two things especially as marks of practical religion—deeds of kindness, and the maintenance of personal purity.

Prov. xxv. 21, 22.—“If thine enemy be hungry, give him bread to eat,” is a golden rule, quoted by St. Paul (Rom. xii. 20).

Prov. xii. 10.—A kind man will extend his kindness to the treatment of dumb animals.

Prov. xi. 17-25, xiv. 21 ; Matt. v. 7 ; 2 Cor. ix. 8.—A deed of kindness will never lose its full reward.

Gen. l. 21.—*Joseph*. Kindness is not shown only by gentle treatment. Joseph dealt at first roughly with his brethren ; but when his purpose was gained, “He spake kindly to them.”

Josh. ii. 18 ; vi. 22, 23.—*Rahab’s* kindness in hiding the

spies was well repaid, by the preservation of herself and her family.

- 1 Sam. xv. 6.—The *Kenites*. A remarkable record—an act of kindness remembered and acknowledged after four hundred years. How little do we know when a kind word and a generous action may bear fruit.
- 2 Sam. ix. 1.—*David's* kindness to Mephibosheth in remembrance of his covenant with Jonathan, was well rewarded. When he fled from Absalom, Machir, the son of Ammiel, was one of the first to supply him and his army with necessities (xvii. 27).
- 1 Sam. xxxi. 11–13.—The men of *Jabesh-gilead* remembered the kindness shown to them by Saul, and paid honour to him and Jonathan at their death—an act which David remembered when he came to the throne (2 Sam. ii. 4–6).
- Luke vii. 2–5.—The *centurion* built the Jews a synagogue, and they interceded for him with Christ.
- Luke x. 30–37.—The *good Samaritan* in all ages has been held up as the model of kindness, generous and unselfish. The wounded man was a stranger and a Jew, and yet the Samaritan, at his own risk and expense, befriended him.
- Acts xxviii. 1–10.—The barbarous people of Melita. In return for their kindness Paul healed Publius, the chief man of the island, of his disease.

## KING—CHRIST

- Gen. iii. 15.—Christ's kingship and final victory were implied in the first promise of man's redemption.
- Gen. xlix. 10.—More clearly in *Jacob's* prophecy of Shiloh. "To Him shall the gathering of the people be."
- Exod. xv. 18.—In *Moses'* song of triumph. "The Lord shall reign for ever and ever."
- Numb. xxiv. 17.—*Balaam*. The star and sceptre—both ancient symbols of royalty.
- Isa. ix. 6.—"Wonderful, Counsellor, The Mighty God . . . the Prince of Peace." A beautiful combination—majesty and meekness, power and peace. "The government shall be upon His shoulders, and without end." "His dominion is an everlasting dominion."
- Jer. xxiii. 6.—The *righteous* King. "The sceptre of His kingdom is a right (righteous) sceptre" (Ps. xlv. 6; Isa. xxxii. 1).
- Dan. ix. 25.—"*Messiah*, the *Prince*," here first spoken of with the title of Messiah.
- Micah v. 2.—"Out of thee shall He come forth unto Me that is to be ruler in Israel."

- Zech. vi. 12, 13.—The man, the *Branch*, who shall sit and rule, “a Priest upon His throne,” like Melchizedek—both priest and king.
- Zech. ix. 9.—Thy King cometh “just, and having salvation;” “lowly . . . and He shall speak peace unto the heathen.”
- 1 Sam. ii. 11.—Hannah is the first saint who spoke of Christ as the anointed King.
- Ps. lxxxix. 19.—The Lord Christ, as King, was “exalted,” “one chosen out of the people,” like Israel’s king, taken from among his brethren (Deut. xvii. 15); the Father’s “first-born, higher than the kings of the earth” (ver. 27).
- Jer. xxx. 9.—“They shall serve David their king.” “*David*, My servant” (Ezek. xxxiv. 23; xxxvii. 24).
- Luke i. 32.—“The *Son of the Highest*.”
- Acts iii. 15.—“The *Prince of life*.”
- Acts v. 31.—“A *Prince* and a *Saviour*.”
- John i. 49.—“The *Son of God*, the King of Israel.”
- John xix. 19.—“The *King of the Jews*.”
- Ps. xxiv. 7.—“The *King of glory*.”
- Isa. vi. 5.—“The *King*, the Lord of Hosts.”
- Rev. i. 6.—“The *Prince* of the kings of the earth.”
- Rev. v. 5.—“The *Lion* of the tribe of Judah.”
- Rev. v. 6.—“The *Lamb* in the midst of the throne.”
- Rev. xix. 14.—“The *King of kings* and Lord of lords.”
- Ps. ii. 7.—The Lord Christ is set as King on the hill of Zion by the appointment of the Father.”
- John xviii. 37.—Christ openly accepted the title for Himself on His entry into Jerusalem (Matt. xxi. 5), and in one of His latest parables of instruction (Matt. xxv. 34).
- Luke i. 32, 33.—Christ’s kingly office was acknowledged in every part of His earthly life, even before His birth, in the annunciation of the angel; in His infancy, when the wise men came to do Him homage, and offered Him their tribute of gold as to a king (Matt. ii. 2-11); in His ministry, the Jewish multitude welcomed Him to the Holy City (Luke xix. 38); at His death a heathen ruler wrote it over His cross (Matt. xxvii. 27); in His resurrection the Father declared it as His decree (Ps. ii. 6, 7).
- Matt. ii. 2; John xix. 19.—The “*King of the Jews*.” It is noteworthy how the title was given to Christ both at His birth and at His death, and both times by Gentiles.
- Isa. lii, lxiii.—Christ’s exaltation and royal honour are frequently spoken of, after a reference to His humiliation and sufferings (Phil. ii. 4-9; Luke xxiv. 26; 1 Pet. v. 1).

It is remarkable that St. Mark never speaks of Him as "Lord" till after the Resurrection.

Ps. ii., xlv., lxxii., cx.—Four psalms of the King and the Kingdom; (Ps. ii.) His Divine appointment, despite the opposition of all enemies; (xlv.) His glorious reign, wielding the sceptre of righteousness, in company with the Church, His Bride; (lxxii.) the universal extension of His reign of peace and blessing; (cx.) His Melchizedek reign as Priest and King. "The Lord reigneth," is the triumph-song of other psalms (Ps. xciii., xcvi., xcix., &c.).

*St. Matthew's Gospel* is the Gospel especially setting forth Christ as King, and "the kingdom of heaven." The title "Son of David" occurs eight times.

Jer. viii. 18, 19; Micah iv. 9.—The Church should never forget that Christ is her King. In time of trial it is still her comfort. "Is not the Lord in Zion? Is not her King in her?"

Isa. xlv. 6.—"The King of Israel." The title of King was given here, probably in view of the coming captivity in Babylon.

1 Cor. xv. 25.—"He must reign till He hath put all enemies under His feet." Let Christ's servants remember, they are fighting on the conquering side.

Rev. xix. 11-16.—Let them remember the vision of St. John, as He saw Christ coming again in glory. "On His head were many crowns." "And He hath on His vesture and on His thigh a name written, King of kings and Lord of lords."

So does the Church look upon Christ as King. The Lord Jesus is a rightful King, a righteous King, a returning King, a rewarding King.

## KNOWLEDGE

Gen. ii. 9; iii. 6.—The tree of knowledge in the Garden of Eden was the test of man's obedience, and the occasion of man's fall.

Dan. ii. 21.—Knowledge is one of the good gifts of God (Eccles. ii. 26; Isa. xxviii. 26, 29; 2 Tim. ii. 7).

Prov. viii. 10, 11.—Its value is greater than choice gold; than precious jewels (xx. 15); it is like a beautiful crown (xiv. 18). It was a saying of the Stoics, "The wise man is the only king."

Luke xi. 52.—A key to open and shut the cabinet of truth.

Prov. xix. 2.—The want of knowledge is the cause of much

- evil (see *Ignorance*) (Isa. v. 13; Jer. iv. 22; Hos. iv. 6; Matt. xii. 7; Luke xix. 44; xxiii. 34).
- Ps. x. 14.—“Wise men lay up knowledge;” cry after it (ii. 3); receive it (xxi. 11; xviii. 15); increase in it (i. 5; ix. 9); disperse it to others (xv. 7).
- Prov. i. 7, 22.—Fools despise and hate knowledge.
- Prov. i. 7.—“The fear of the Lord is the beginning (“principal part,” margin) of knowledge” (Ps. cxi. 10); the basis of all sound education, and the foundation of true learning.
- 1 Cor. viii. 1.—The pride of knowledge, lacking humility, only puffs up the mind, and produces presumption and vain boasting.
- 2 Pet. ii. 21.—The condemning power of knowledge if unsanctified. The names of many classes of men were expressive of pretended knowledge: wizards, from *wissan*, “to know;” Gnostics, &c.
- Rom. i. 32.—Knowledge brings an aggravation of guilt if not turned to good account (ii. 21; 2 Pet. ii. 21; Luke xii. 47; James iv. 17; Isa. xlvii. 10).
- 1 Cor. xiii. 9.—It is, at the best, limited now. “We know in part”—partially and imperfectly.
- 1 Cor. xiii. 9.—Knowledge “shall vanish away.” Probably referring rather to the acquisition of knowledge—knowledge as now gathered by slow and uncertain labour, balancing of probabilities, &c. In the future state, we may expect such processes will be superseded largely by intuitive perception.

## KNOWLEDGE—DIVINE

See “Eyes of the Lord.”

- 1 Sam. ii. 3.—“The Lord is a God of knowledge.” The Hebrew word for “knowledge” is plural, intimating the fulness of the Divine knowledge.
- Job xxi. 22; Isa. xl. 13.—The knowledge of God is underrived (Rom. xi. 34).
- Ps. cxlvii. 5.—“His understanding is infinite” (Job xxxvi. 4).
- Jer. x. 7; Isa. xlv. 7, 8.—Incomparable.
- Ps. cxlvii. 5.—“He telleth the number of the stars. Cf. God’s challenge to Abram (Gen. xv. 5); “The cattle upon a thousand hills” (Ps. l. 10), &c. Nothing is too vast for God to know.
- Matt. x. 30.—“Even the very hairs of your head are all numbered.” Nothing is too small for God to notice, not even “a sparrow falling to the ground.”



1 John iii. 20.—Nothing is too mysterious for Him to penetrate (Ps. xlv. 21, cxxxix. 12; Jer. xxiii. 24).

Deut. xxix. 29.—“Secret things belong unto the Lord our God.” There are many things which only God can know: His own nature (Isa. xlv. 5; Job xi. 7); events yet in the womb of the future (Isa. xlv. 9, 10); “the deep things of God,” His own will and counsel (1 Cor. ii. 11); the times and seasons He has appointed (Acts i. 7; Job xxiv. 1); the exact time of the Day of Judgment (Mark xiii. 32), &c.

Acts xv. 18.—The Lord foreknows His own will and purposes (Rom. viii. 29; xi. 2).

Prov. xv. 3.—“His eyes are in every place, *beholding* the evil and the good” (ver. 11).

Job xxxi. 4.—“Doth He not *see* my ways, and *count* all my steps” (xxxiv. 21). “He *seeth* in secret” (Matt. vi. 4).

Ps. xxxiii. 15.—He *considers* the works of men.

1 Chron. xxviii. 9.—The Lord *searcheth* all hearts (Ps. xlv. 21).

Prov. xxi. 2.—The Lord *pondereth* the heart (xxiv. 12).

Ps. cv. 8, 42.—He *remembers* His holy promise (Gen. viii. 1, xix. 29; 1 Sam. i. 19).

2 Tim. ii. 19.—“The Lord knoweth them that are His.” What an unspeakable comfort to His people: the Good Shepherd knows His sheep.

Job xxxiv. 22.—Nothing can evade the all-searching glance of God: no darkness, no secret place (Jer. xxiii. 24); no secret sin (Ps. xc. 8); no hypocrisy (Isa. xxix. 15, 16); no evil thoughts (Job xxi. 27; Ps. xciv. 11).

Job xxxiv. 21.—The Lord’s “eyes are upon the ways of men” (Ps. cxix. 168); upon their desires (xxxviii. 9); their words (cxxxix. 4); their wants (Deut. ii. 7; Matt. vi. 9); their frames (Ps. ciii. 14); their trials (Exod. iii. 7; Ps. cxlii. 3); their thoughts (1 Chron. xxviii. 9; Ezek. xi. 5; Amos iv. 13); their hearts (Acts i. 24).

The LORD JESUS showed His Divine knowledge whilst on earth. “He knew what was in man” (John ii. 24, 25). Cf. His dealing with Peter, John (i. 42; xxi. 17); with Nathanael (i. 47); with Nicodemus (iii. 3); with the woman of Samaria (iv. 29); with the scribes (Matt. ix. 4) and Pharisees (xii. 25; Mark xii. 15); with His disciples (John vi. 12; xvi. 30); about Lazarus (xi. 4–15); Judas (xiii. 11). See also how He knew things which others could not have known (Matt. xvii. 27; Mark xiv. 13); His knowledge of the invisible world, of Satan, and evil

- spirits (Luke x. 18; xxii. 32); and of the Father (Matt. xi. 27).
- Zech. iii. 9.—The seven eyes upon the stone laid before Joshua, probably denote the manifold knowledge of Him who is the “Wonderful, Counsellor.”
- Rev. ii. 18.—Who appeared to St. John with “eyes as a flame of fire;” as a “Lamb with seven horns and seven eyes” (v. 6).
- Rev. ii., iii.—It is the Lord Jesus who commences each of the Epistles to the Seven Churches with, “I know thy works,” as He said to Moses of His people Israel, “I know their sorrows” (Exod. iii. 7).
- Gen. xvi. 13.—*Hagar*. “Thou God seest me.”
- Josh. vii. 19.—*Joshua* appealed to Achan. “Give glory to the Lord God of Israel, and make confession unto Him.” Confession of sin glorifies the Divine omniscience.
- I Sam. xxiii. 11.—“Will the men of Keilah deliver me up?” The Divine knowledge is a ground for our inquiring of the Lord.
- Jer. xv. 15.—“*Thou knowest.*” What a comfort in times of anxiety and distress, when men misjudge us, and we even misjudge ourselves, to cast ourselves upon One who knoweth all things.
- Luke xvi. 15.—The *Pharisees* were outwardly devout, and inwardly covetous. But, said our Lord, “God knoweth your hearts.”
- Acts i. 24.—*Seeking guidance*. “Thou, Lord, which knowest the hearts of all men, shew whether of these two Thou hast chosen.”
- John xxi. 15.—*Peter*. “Lord, Thou knowest all things; Thou knowest that I love Thee.”

## KNOWLEDGE—SPIRITUAL

- Jer. xxiv. 7.—Is the gift of God (xxx. 33, 34).
- Prov. xxviii. 5.—“Evil men understand not judgment; but they that seek the Lord understand all things.” Men lose spiritual perception as they are blinded by evil.
- Isa. liv. 13.—Is promised to the humble and child-like in spirit.
- Col. iii. 11.—One of the blessed results of regeneration. “The new man, which is continually being renewed towards perfect knowledge, after the image of Him that created him.” One special feature of the Epistle to the Colossians is, St. Paul’s dwelling so fully upon “the

- knowledge of God" and "spiritual understanding" (i. 9, 10, 27; ii. 2, 3, &c.).
- 2 Pet. i. 5-8.—The third of the list of graces that adorn the Christian character.
- Eph. i. 18.—Spiritual insight. The spirit of revelation unveiling hidden truths, especially the glory of God. "The eyes of your heart being enlightened" (R.V.) "in all judgment;" "perception" (Phil. i. 9).
- 2 Cor. iv. 4.—Divine illumination. God shining into our hearts.
- Ps. cxix. 18.—The opening of the eyes (Luke xxiv. 45; Acts xxvi. 18; Rev. iii. 18).
- 2 Tim. iii. 15.—Is learned by the diligent study of Holy Scripture (Ps. xix. 8).
- Mal. ii. 6.—From the wise teaching of God's ministers.
- Prov. xiii. 20.—From fellowship with the wise.
- Ps. xciv. 12.—From sanctified affliction and chastening.
- John vii. 17.—In cheerfully following out the will of God.
- 1 John ii. 20.—Is comprehensive.
- Hos. vi. 3.—Progressive and gradual, as the rising day, to those who "follow on to know the Lord."
- Isa. xli. 20.—"That they may see, and know, and consider, and understand together." Observe the strong emphasis—four words linked as one.
- 2 Cor. iii. 17.—"Where the Spirit of the Lord is, there is liberty;" literally, "the taking off the veil."
- 2 Cor. ii. 15.—The publishing of spiritual truth is like a sweet savour, as the fragrant spices burnt and scattered before the chariot of the conqueror.
- Ezek. vi. 7.—"They shall know that I am the Lord." One of the frequent and pregnant refrains of Ezekiel's prophecy. It occurs no less than sixty-four times. It is often found also elsewhere.
- 2 Chron. xxxiii. 13.—"Then Manasseh knew that the Lord He was God." He had often heard it before from his pious father Hezekiah; but now, when humbled and penitent, he knew it for himself. Cf. Job xlii. 5, 6; Gal. i. 15, 16.
- Phil. iii. 8.—St. Paul's estimate of the excellency ("surpassingness") of the knowledge of Christ. Seven things, which before were most precious to him, he was now ready to renounce.
- John xvii. 3.—"This is life eternal to know Thee, the only true God, and Jesus Christ whom Thou has sent."
- Eph. iii. 18.—The spiritual paradox. "To know the love of Christ, which (sur)passeth knowledge."

## LAMB—CHRIST THE

## TYPIFIED

From the first a lamb was the most general sacrifice offered to God.

Gen. iv. 4.—*Abel's* lamb.

Gen. xxii. 7.—*Isaac's* natural question, "My father, behold the fire and the wood; but where is the lamb for a burnt offering?"

Exod. xii. 3.—The *Paschal* lamb. It is to be observed how, all through, the lamb is spoken of in the singular. Though there were such vast numbers sacrificed, we never read of lambs. Was not this to show forth the One Great Sacrifice, the Lamb of God?

Exod. xiii. 13; xxxiv. 19, 20.—The dedication of the *first-born*, both of man and beast. "Every firstling of an ass (an unclean animal) thou shalt redeem with a lamb."

Exod. xxix. 38–42.—The daily offerings consisted of a lamb every morning and a lamb every evening, accompanied with a meat-offering of flour mingled with oil, and a drink-offering of wine; doubled on the Sabbath (vers. 9–11).

Lev. ix. 3.—The first offering of Aaron for himself and for the people included a lamb.

Lev. xiv. 10.—On the eighth day of the cleansing of the leper, the offering of three lambs without blemish.

Lev. xxiii. 12.—At the waving of the sheaf of the first-fruits, a lamb of the first year was to be offered.

Numb. vi. 14.—The Nazarite, on the completion of the days of his separation, was to offer one lamb for a burnt-offering and one for a sin-offering.

Isa. liii. 7.—The patience of Christ was strikingly typified by the silence of a lamb led to the slaughter, and the sheep dumb before the shearers (Acts viii. 32).

John i. 29, 32, 36.—"Behold the Lamb of God, which taketh away the sin of the world." The cry of the Baptist was probably occasioned by its being the time of the Passover.

1 Pet. i. 19.—The purchase price of our redemption was not silver or gold, but "the precious blood of Christ, as of a lamb without blemish and without spot;" fore-ordained before the foundation of the world, but manifest in His incarnation and atonement.

Rev. v. 6.—The figure of the Lamb is most prominent all through the Revelation, not the same Greek word as that ordinarily translated lamb, but a diminutive—

expressive of the tenderness of the Divine sacrifice. It occurs twenty-six times in St. John's writings, and in his alone.

Rev. vii. 10.—The acceptance of praise from the "mighty multitude which no man can number" joins the Lamb with the Divine Being. "Salvation to our God, and to the Lamb."

Rev. xiii. 8.—"The Lamb slain from the foundation of the world."

Rev. vii. 14.—The blood of the Lamb is the ground of our redemption. "They washed their robes and made them white in the blood of the Lamb."

Rev. xiv. 1.—The Lamb on the Mount Sion.

Rev. xii. 11.—The great overcoming power. "They overcame him by the blood of the Lamb" (xvii. 14).

Rev. xix. 7.—The marriage of the Lamb.

Rev. xxi. 9.—The bride, the Lamb's wife.

Rev. xxi. 23.—The glory of God is the light of the New Jerusalem, "and the Lamb is the light thereof."

Rev. xxi. 27.—The Lamb's Book of Life.

Rev. vii. 17.—The Lamb shall feed the redeemed in glory, and lead them unto living fountains of waters.

Rev. xv. 3.—They sing the song of Moses and of the Lamb.

Rev. xxi. 22.—"And I saw no (material) temple therein, for the Lord God Almighty and the Lamb are the temple of it."

## LAW

Gen. ii. 16, 17.—*Eden*. From the first, when man was placed in Eden, God put him under law.

Exod. xix. 16–20.—*Sinai*—the *Moral Law*. God gave Israel a compendium of moral duty, and wrote it with His own finger on the two tables of stone.

The Moral Law was followed by the Ceremonial and Judicial Law.

The Jews say there are 613 precepts in the Law: 248 affirmative, being the same number as the members in the human body; and 365 negative, being as many as the arteries and veins, and as the days of the year.

Deut. xxxiii. 2.—"From His right hand went a fiery law." The Law is called fiery, either because it was given in the midst of flames of fire, or from its searching and penetrating character.

Exod. xx. 24.—It is interesting to note, that the first enact-

James ii. 8.—The royal law.



- ment after the giving of the Law on Sinai, was concerning the erection of an altar for sacrifice.
- Exod. xxv. 16.—The tables of the Law were to be deposited in the ark beneath the mercy-seat, a beautiful figure of the Law honoured and fulfilled by Christ.
- Deut. xvi. 9.—The feast of Pentecost was ordained, it is said, partly to commemorate the giving of the Law.
- Rom. ii. 14, 15.—The principle of law is recognised by the consciences of all men, even the heathen (i. 32).
- Heb. x. 1.—The Law, given to Moses, was like the rough sketch or shadowy outline of a picture—afterwards filled up, in the full revelation of the Gospel.
- Gal. v. 1.—“A yoke of bondage.” Gallingly and hard to bear (Acts xv. 11).
- Col. ii. 14.—The “hand-writing of ordinances.” The bond under which men lie until they are brought into the liberty of the Gospel, and by which they are condemned.
- Gal. iii. 24.—“A schoolmaster to bring us to Christ”—rather a pedagogue, the faithful servant among the Greeks, who not only conducted the child to the teacher, but was himself a teacher and trainer of moral discipline. The Law is a system of restraint and discipline, well suited to a state of childhood (Gal. iv. 1).
- Ps. xix. 7.—As the transcript of the mind of God, “the Law of the Lord is perfect” (Rom. xii. 2).
- Rom. vii. 12.—“Holy, just, and good” (Neh. ix. 13). “Spiritual” (Rom. vii. 14).
- Rom. vii. 14.—The scope of the Law is spiritual—not concerned with external actions only, but requiring right principles, motives, &c. “Thou shalt love the Lord thy God” (Deut. vi. 5).
- Gal. iii. 10.—The Law demands the most perfect obedience, even the obedience of the heart (Deut. xxvii. 26; James ii. 10; Matt. v. 17).
- Rom. iii. 10.—How then can man, born in sin, by himself perfectly keep the Law?
- Rom. iii. 20.—The Law cannot be a principle of life. It gives no release from sin (vi. 14; vii. 5–8); no quickening spirit (2 Cor. iii. 6; Gal. iii. 2, 11).
- John i. 16.—The Law is placed in contrast with grace. The covenant of grace (2 Cor. iii. 7, 8).
- Gal. iii. 2, 5, 11, 12.—In contrast with faith, the doctrines of faith, and the life of faith.
- 2 Cor. iii.—In contrast with the Gospel. See Scrip. Ill., *Law and Gospel*.

Rom. vii. 7-13.—The Law has a searching and convicting power.

Rom. iv. 15.—A condemning power, if violated. "The ministry of condemnation" (2 Cor. iii. 6-9). "The letter killeth" (2 Cor. iii. 6).

1 Cor. ix. 21.—The Moral Law is still a rule of life to the believer, as unfolded and exemplified by Christ.

Matt. v. 17; iii. 15.—Christ came to fulfil the Law, to redeem us from its curse (Gal. iii. 13).

Deut. xvi. 9.—The feast of Pentecost was probably designed to commemorate the giving of the Law.

Luke xviii. 20; Rom. xiii. 9.—It is noteworthy that in summarising the Ten Commandments, the Second Table is often referred to before the First. May it not be because the breach of sins against our fellow-man are discerned more easily, than sins against God?

Acts xv. 1; Gal. v. 2.—Christians should beware of mixing the Law and the Gospel.

Rom. ix. 31 32; x. 2.—Of "going about" to establish their own righteousness by the Law.

John xiii. 34; Lev. xix. 11; Rom. xiii. 10.—"Love is the fulfilling of the Law." Let it be our part to look to Christ as "the end of the Law for righteousness."

Rom. x. 3.—Whilst we seek to carry out the spirit of the Law, with the teaching of the Gospel.

## LEADING—DIVINE

Isa. xlviii. 17.—"I am *the Lord thy God* which leadeth thee by the way that thou shouldest go."

Isa. lv. 4.—The *Lord Jesus* is Divinely appointed to be "a Leader and Commander to the people." As the Angel of the Lord, He was promised to keep Israel in the way, and bring them into Canaan (Exod. xxiii. 20); "the Captain of the Lord's host" (Josh. v. 13; vi. 2); so He is "the Captain of our salvation" (Heb. ii. 10), the Good Shepherd (John x. 11), the Breaker (Micah ii. 13), the Forerunner (Heb. vi. 20), the Example (1 Pet. ii. 21).

Rom. viii. 14.—The *Holy Spirit*. "As many as are led by the Spirit of God." "He shall guide you into all truth" (xvi. 13).

Deut. xxxii. 10-12.—The *Lord's leading of Israel* is a good representation of His directing His people at all times; training them as an eagle trains her young; guiding and leading them as a shepherd does his flock (Ps. lxxx. 1); leading them through the weary wilderness as easily as

- the rider guides his horse in the open plain (Isa. lxiii. 13).
- Exod. xiii. 21, 22, xv. 13; Neh. ix. 11, 12.—The *pillar* of the cloud by day and of fire by night went before Israel, as the token of the Lord leading them.
- Josh. iii. 10, 11.—The *Ark* went before them in crossing Jordan.
- Isa. lxiii. 11, 12.—*Moses* led them in the wilderness.
- Deut. i. 38.—*Joshua* led them into Canaan.
- Isa. xl. 11.—The Lord's shepherdly leading, is one of the most beautiful representations of His gentleness and consideration (Ps. xxiii. 2, lxxvii. 20; John x. 3).
- Isa. xlii. 16.—"The blind," unable to find the way, the Lord will lead.
- Heb. v. 2.—"Them that are out of the way."
- Isa. lvii. 18.—The backsliding and mourning.
- Isa. lviii. 11.—"The Lord shall guide thee continually."
- Isa. lii. 12.—"The Lord will go before thee."
- Isa. xlix. 10.—In a way of comfort as by the springs of water.
- Rev. vii. 17.—Even in the world of blessedness and rest, the Lamb shall feed the redeemed and lead them. The word denotes kind shepherdly care.
- Ps. cvii. 7.—He led them forth by the right way—right, though rough. God's ways are always right, though to us they may seem rough and long (Isa. lv. 9; Ezra viii. 21).
- Ps. xxxi. 3.—God's people pray the Lord to be their leader (v. 8; xxv. 5; xxvii. 11; xliii. 3; lxi. 2; cxxxix. 24; cxliii. 10).
- Gen. xxiv. 27.—They should acknowledge God's leadings. See Scrip. Ill., for further illustration, *Guidance*.
- Numb. xxii. 21, 22.—There are two dangers we should beware of: going before the Lord's leading, as Balaam did; the children of Israel (Deut. i. 41-44); Elijah (1 Kings xix. 23); Hezekiah (2 Kings xviii. 14).
- Exod. iv. 10, 11.—Hanging back like Moses; Jeremiah (i. 6); Jonah (i. 2, 3); Ananias (Acts ix. 13); Peter (Acts x. 14).

## LIBERTY

- Lev. xxv. 1-7.—Well illustrated by the liberty of the *Sabbatical* year.
- Lev. xxv. 8-17.—The *Jubilee*, when prisoners were set free, debts cancelled, and the land returned to its original owners.

- Ps. lxxxix. 15.—Is supposed to refer to the joyful sound of the Jubilee trumpet.
- Lev. xiv. 6, 7.—The *living bird*, set free into the open field at the cleansing of the leper, may represent the liberty to which he was restored. Some see in this a foreshadowing of the resurrection of Christ.
- James i. 25; ii. 12.—“The perfect law of liberty.” The Gospel rule of life, perfect and perfecting, by which the believer walks at liberty.
- Rom. vii. 6.—Freedom from the condemning power of the Law; of sin (vi. 12); of death (1 Cor. xv. 57).
- Rom. viii. 21.—“The glorious liberty of the children of God.”
- 1 Cor. vii. 22.—“The Lord’s freeman” (Gal. v. 1).
- John viii. 32.—“He is the free man whom the Truth makes free, and all are slaves besides.” Mere circumstances of rank or position do not affect our liberty in Christ.
- Rom. xiv.—The charter of Christian liberty is clear in matters not essential.
- Gal. vi. 17.—It is noteworthy how St. Paul, in the epistle which proclaims the liberty of the Gospel, glories for himself in being the slave of Christ, branded with the mark of his service.
- 1 Cor. x. 23–33.—Christain liberty should be asserted and maintained in a proper spirit (vi. 12).
- 1 Pet. ii. 16.—But not abused, as a cloak for boasting or wrong-doing.
- 1 Cor. viii. 8–13.—It is a noble thing sometimes to give up our personal liberty, to avoid giving offence to a weak brother.
- Gal. ii. 3.—So Paul refused to circumcise Titus, lest his right to abstain from Jewish ordinances might be called in question.
- Eccles. vii. 16.—“Be not righteous over-much,” unduly rigorous and full of scruples. Christ’s service is perfect freedom.
- Ps. cxix. 45.—“I will walk at liberty, for I seek Thy precepts.” The restraints of God’s law, which many think must abridge our liberty, are really the solid bases of truest freedom.
- 2 Pet. ii. 19.—The wicked profess to have liberty; but it is rather license. They are really slaves of corruption.
- John viii. 34; Rom. vi. 16.—Unhallowed license is their vain boast. “Our lips are our own” (Ps. xii. 4). “We are delivered, to do all these abominations” (Jer. vii. 10).
- See *Self-will*.

2 Cor. iii. 17.—“Where the Spirit of the Lord is there is (true) liberty.”

## LIFE—NATURAL

Gen. ii. 7.—God is the Fountain, the Supporter, the Disposer of life (Job x. 12; Jer. xxxviii. 16; Acts xvii. 25).

It is a beautiful expression of the Psalmist—“My prayer shall be unto the God of my life” (Ps. xlii. 8).

Gen. iii. 20.—Adam called his wife’s name Eve, because “she was the mother of all living.”

Job ii. 4.—The supreme value of life. “Skin for skin; yea, all that a man hath will he give for his life” (Matt. vi. 25).

Lev. xvii. 11.—“The life of the flesh is in the blood,” therefore nothing was to be eaten with the blood in it.

Gen. xlvii. 9.—Life was strikingly compared by aged Jacob to a pilgrimage with “few and evil” days, involving frequent changes and many hardships.

Ps. xc. 5, 6.—In its transitoriness and uncertainty, life is compared to the *grass*—flourishing in the morning, cut down in the evening. In Ps. cxxix. 6, the figure is still bolder, like the “grass upon the housetops,” with its feeble roots and little strength, “which withereth before it groweth up.”

Job xiv. 2.—Like a *flower*—fair, but fleeting (Isa. xl. 6; James i. 10, 11; 1 Pet. i. 24).

Ps. xxxix. 5.—Like a *handbreadth*, the second smallest Hebrew measure.

Ps. lxxiii. 20.—Like a *dream*, short-lived and unsubstantial.

Job viii. 9.—Like a *shadow* (Ps. cii. 21; cix. 23). See Eccles. vi. 12.

1 Pet. i. 17.—A *sojourn*—the passing of a day.

Ps. xc. 9.—“A *tale* that is soon told” (“a meditation,” margin), a passing sigh. It is singular that most of the ancient versions refer this to the spider’s web.

Isa. xxxviii. 12.—A *shepherd’s tent*—soon taken down.

Ps. xc. 5.—A sleep.

Isa. xxxviii. 12.—A *thread* cut by the weaver.

James iv. 14.—A *vapour*. One of the few texts in the New Testament that speak of the frailty of life. The contrast is striking in this between the Old Testament and the New.

Acts xiii. 25.—A *race*. “As John (the Baptist) fulfilled his course.” John’s life was a rough one, and suddenly cut short, but the plan and purpose were marked out by the providence of God.



Ps. xc. 12.—The shortness and uncertainty of life should lead us to desire rightly “to number our days, that we may apply our hearts unto wisdom” (Deut. xxxii. 29).  
 “’Tis not the whole of life to live.”

Eccles. ix. 10.—To earnestness and promptness in our actions.  
 “We have but one life to live, one little life.”

Ps. cxix. 84.—Who knows how long he has to live? Esau thought, when only thirty-two, and in good health, that he was at the point to die; he lived ninety years after that; so (Gen. xxvii. 1) Isaac lived forty-four years more.

Exod. xx. 12; xxiii. 25.—“Length of days” was a special blessing promised in the old dispensation (Prov. iii. 16).

Luke xii. 25.—The true enjoyment of life depends upon what we are, more than upon what we have.

1 Tim. iv. 8.—Only true godliness can give solid happiness and hope (1 Cor. iii. 22).

Ps. cxvi. 18.—“Precious in the sight of the Lord is the death of His saints.” Probably the Psalmist’s meaning is, “Precious in the sight of the Lord is the life of His chosen ones,” *i.e.*, He will preserve them in life, and watch over them for good.

Gen. i. 26; Deut. xxxiv. 6.—The first chapter of the Pentateuch tells how the Lord God created a living man; the last chapter tells how He buried the dead body of a saint.

Ps. xxxi. 15.—“My times are in Thy hands.” The believer’s “strong consolation” in life and in death.

Matt. xvi. 25.—“Whosoever will save his life shall lose it, and whosoever will lose his life for My sake shall find it.” A solemn saying, uttered by our Lord on four several occasions—here; Matt. x. 39; Luke xvii. 33; John xii. 25.

2 Sam. xiv. 14.—The lesson we should learn is surely this: If life is so uncertain, and what is once done cannot be recalled, there is no room for delay. Promptness of action should always accompany soundness of judgment.

1 Kings xv. 17.—“Go out and come in.” A Hebrew form of expression for the activities of life (Ps. cxxi. 8).

## LIFE—SPIRITUAL AND ETERNAL

Ps. xxxvi. 9.—God is the source of (Rom. vi. 8, 23; Col. ii. 13).

John i. 4; v. 21.—Christ—“In Him was life.” “He is the Bread of life” (John vi. 35, 48, 51): “the Prince of life” (Acts iii. 15); “the Way, the Truth, and the Life” (John xiv. 6); “the Resurrection and the Life” (John

xi. 25); who "came down from heaven, and giveth life unto the world" (John vi. 33; x. 10, 28); the Revealer of eternal life (John vi. 68, xvii. 2; Eph. v. 14; 2 Tim. i. 10); the believer's life (Col. iii. 3; 1 John i. 2, v. 20); the living stone (1 Pet. ii. 4); "the Everlasting Father" (Isa. ix. 6), not only in Himself, but as the giver of life to all His children.

Rom. viii. 2, 9, 11.—The Holy Ghost is "the Lord, and giver of life" (Gal. v. 25). Cf. the breath animating the dry bones in Ezekiel's vision (Ezek. xxxvii. 9, 10, 14); living water (John iv. 10, 14; vii. 38).

James i. 18.—The word of God is the instrument of life (1 Pet. i. 23; iv. 6).

John iii. 16; v. 24; vi. 40, 47.—All spiritual life must be received and maintained by faith.

Eph. ii. 1; Col. ii. 13.—It is a life out of death. "Alive from the dead" (Rom. vi. 13); "created anew in Christ Jesus."

Rom. vi. 11-13.—"A life unto God." "According to God" (1 Pet. iv. 6).

Rom. vi. 5, 8, 11.—After the likeness of Christ's resurrection.

1 John ii. 12-14.—A life which, like natural life, has different stages of development. In Christ's family there are babes (1 Cor. iii. 1; Luke x. 21; 1 Pet. ii. 2); young men (vers. 13, 14); matured saints and fathers (ver. 14; 1 Cor. iv. 15).

John x. 10.—A life which the Lord Jesus yearns to give abundantly, yea, "more abundantly."

2 Cor. iv. 10.—"Always bearing in the body the (resurrection) life of Christ."

John viii. 12.—Is promised to those who follow Christ, as "the light of life."

1 John v. 12.—Is begun in the opening bud on earth, and perfected in the full flower in heaven.

Rom. viii. 6.—The sweet enjoyment of life is the privilege of the spiritually minded.

Ps. cxix. 25, 37, 40, 88, 107, 149, 154.—"Quicken me." The Psalmist repeats the prayer seven times in Ps. cxix., with varying arguments and pleas. See the same prayer, lxxx. 18; cxliii. 11.

St. John.—The word "eternal life" is a favourite one with the beloved disciple. It occurs nine times in his Gospel, and six times in his First Epistle, while it is found only six times in the first three Gospels. It is used as describing the believer's privilege here, as well as

- the permanence of his bliss in the life to come. The word is not confined to the future life, but describes the believer's life—begun in grace, perfected in glory.
- Rev. ii. 10.—“Be thou faithful unto death, and I will give thee a *crown* of life” (Dan. xii. 2 ; Titus i. 2).
- Phil. iv. 3.—“Whose names are in the *book* of life.” “The Lamb's book” (Rev. xxi. 27).
- Ps. xvi. 11.—“Thou wilt show me the *path* of life.”
- Rev. xxii. 2.—The *tree* of life—Paradise restored.
- 2 Cor. ii. 16.—“The sweet *savour* of life unto (ever-increasing) life.”
- Ps. lxxxv. 6.—“Wilt Thou not revive us again?”—revive, invigorate with new life and power? (Isa. lvii. 15).

## LIGHT

- Gen. i. 3.—“Let there be light.” The first recorded words of the great Creator.
- Isa. xlv. 7.—“I form the light and create darkness” probably refers to the dualistic creed of the Orientals.
- Job iii. 9.—“The dawning of the day” (margin, “the eyelids of the morning”). The Arab poets call the sun the eye of day. His early rising, breaking forth, is like the opening of the eyelids.
- Eccles. xi. 7.—“Truly the light is sweet, and a pleasant thing it is to behold the sun.” The Easterns are passionately fond of light, and have a horror of darkness.
- Dan. v. 11.—Light is the emblem of *knowledge* and understanding (Isa. viii. 20 ; lx. 3).
- Ps. xcvi. 11.—Of *joy* and gladness (Esther viii. 16).
- Micah vii. 8.—Of *support* and deliverance.
- Acts xxvi. 18.—Of *salvation*.
- 2 Cor. iv. 4.—Of the *Gospel*.
- Isa. lx. 3.—Of the *glory* of the Church.

## LIGHT—GOD

- 1 John i. 3.—“God is light” in His essence and nature, “as He is in the light” (ver. 7), is the standard for His people. Ps. civ. 2.—Clothed with light as with a garment.
- 1 Tim. vi. 16.—Dwelling in light ; inaccessible to mortal eyes.
- James i. 17.—“The Father of lights.” The source and fountain of all light—natural, intellectual, spiritual.
- Ps. lxxxiv. 11.—Like the sun in the heavens above.
- Ps. xxvii. 1.—“The Lord is my light and my salvation,” my counsellor in perplexity, my comfort in distress.
- John viii. 12.—CHRIST is “the light of the world”—not a

- light, but *the* light; not of Israel only, but "of the world;" "a light to lighten the Gentiles" (Luke ii. 32); "the light of men" (John i. 4); "the true light," which lighteth every man that cometh into the world (i. 9).
- Mal. iv. 2.—"The Sun of righteousness, with healing (salvation) in His wings (beams)."
- Rev. xxii. 16.—"The bright and morning star."
- Luke i. 78.—"The dayspring from on high" (margin, "sunrising or branch").
- St. John more especially speaks of the Lord Jesus as "the light." His writings contain no less than eighteen allusions to the figure.
- Matt. ii. 2.—The star of Bethlehem was a fitting harbinger announcing Christ's coming, as the Light.
- Matt. xvii. 2.—On the Mount of Transfiguration the Lord appeared "with raiment white as the light."
- Exod. xxv. 31.—The golden candlestick in the Tabernacle. In the Tabernacle the candlestick was one; in Solomon's temple there were ten; in Zech. iv. were two olive trees by the candlesticks; in Rev. i. 12 there were seven golden candlesticks, and "one like the Son of Man" walking in the midst—representing Christ and His Church.
- Isa. xlii. 6, 7; xlix. 6.—The word of prophecy foretold Christ's Divine appointment. "I have set Thee for a light."
- Isa. ix. 2 (quoted, Matt. iv. 16).—Christ's advent in the world was more needed, because of its condition of darkness, gross darkness, when He came.

## LIGHT—THE WORD OF GOD

- Prov. vi. 23.—"The commandment is a lamp, and the Law is light."
- Ps. cxix. 105.—"Thy word is a lamp unto my feet, and a light unto my path." We use a lamp by night and need light by day. When do we not need the light of truth? See ver. 130.
- 2 Pet. i. 29.—The word of prophecy is "a light that shineth in a dark place, until the day dawn."

## LIGHT—THE SAINTS

- 1 Thess. v. 5.—"The children of light and of the day" (Luke xvi. 8).
- Matt. v. 14.—Are called to be lights of the world and to shine (ver. 16).
- Phil. ii. 15, 16.—Even "in the midst of a crooked and perverse nation," "holding forth (as a bright torch) the word of

- life." Called to "walk in the light" (1 John i. 7), and to "have no fellowship with the unfruitful works of darkness" (Eph. v. 11).
- Isa. lx. 1.—"Arise, shine" (margin, "be enlightened"). Receive and reflect the light Divine.
- John viii. 12.—"The light of life." Illuminating, cheering, quickening; (Prov. xiii. 9) "the light of the righteous rejoiceth;" (xv. 30; Prov. iv. 18) the light of their path is always growing brighter and clearer "unto the perfect day."
- Ps. xcvi. 11.—In the deep furrows of affliction are sown the seeds of holy joy.
- Eph. v. 9, R.V.—"The fruit of the light is in all goodness and righteousness and truth."
- Exod. x. 23.—When the Egyptians were in darkness, "the children of Israel had light in their dwellings"—Egypt and Goshen.
- Col. i. 12.—"Inheritors of the saints in light."
- Matt. xiii. 43.—"Then shall the righteous shine forth as the sun in the kingdom of their Father."

## LIGHT—GLORY

- Rev. xxi. 11.—"Like unto a stone most precious, even like a jasper stone, clear as crystal."
- Rev. xxi. 23.—Enlightened by the glory of God. The Lamb is the light of the glory.
- Col. i. 12.—"The inheritance of the saints is light."

## LITTLE

### THE POWER OF LITTLES

- Matt. xiii. 32.—"Least of all seeds."
- 1 Cor. v. 6.—"A little leaven."
- 1 Kings xviii. 44.—"A little cloud."
- 2 Kings v. 2.—"A little maid."
- Cant. ii. 15.—"Little foxes."
- Matt. xv. 34.—"A few little fishes."

## LIVING GOD

- A title of Deity which occurs about thirty times. The expression, "As the Lord liveth," occurs about twenty-seven; "As I live, saith the Lord," about twenty times.
- John v. 26.—It denotes the underived self-existence of the Almighty, "life in Himself" (1 Tim. vi. 16).
- John vi. 57.—"The living Father."
- John v. 26.—The Son having "life in Himself."



2 Cor. iii. 3.—“The Spirit of the Living God.”

Rev. i. 18.—The Lord Jesus is the Living One. “I am He that liveth and was dead; and behold, I am alive for evermore. Amen.” He is the living (life-giving) Bread (John vi. 51): the Living Stone (1 Pet. ii. 4); “the Way, the Truth, and the Life” (John xiv. 6); “the Resurrection and the Life” (xi. 25).

1 Thess. i. 6.—The Lord is the living God, as contrasted with dumb idols (Ps. cxv. 4-8; Acts xiv. 15).

Deut. xxxii. 40.—God swears by His own life. “I live for ever” (Numb. xiv. 21, 28).

Jer. iv. 2; v. 2; x. 10; xii. 16.—So both men and angels swear, when they would use the strongest oath (Dan. xii. 7; Rev. x. 6).

Deut. v. 26.—God was set forth as the living God by Moses, at the giving of the Law; by Joshua, on Israel’s entering Canaan (Josh. iii. 10); by David, going to fight with Goliath (1 Sam. xvii. 26); by Hezekiah, praying against Sennacherib (2 Kings xix. 4-16); and by Darius, when acknowledging the supremacy of the Almighty (Dan. vi. 26).

2 Cor. vi. 16.—The Church is the temple of the living God (Hos. i. 10).

Heb. x. 31.—It sounds out no less the note of warning. “It is a fearful thing to fall into the hands of the living God.” God ever liveth to avenge His own cause.

## LOOKING TO THE LORD

Numb. xxi. 8.—As the Israelites, when bitten by the fiery serpents, looked at the serpent of brass and were healed (John iii. 14).

Ps. cxxiii. 2.—“As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress.”

Ps. cxlv. 15.—The eyes of all God’s creatures wait (margin, “look”) unto Him “for the supply of all their need.”

Isa. xlv. 22.—The Lord invites the look of faith. “Look unto Me, and be ye saved.” “Behold Me, behold Me” (lxv. 1).

Ps. v. 3.—“In the morning will I direct my prayer unto Thee, and will look up” (looking for the answer).

Ps. cxxi. 1.—“I will lift up (or, margin, “shall I lift up”) mine eyes to the hills, from whence should my help come?”

Ps. xxv. 15.—“Mine eyes are ever toward the Lord” (cxli. 8).

- 2 Chron. xx. 12.—“O our God, we have no might against this great company, neither know we what to do; but our eyes are upon Thee.”
- Ps. xxxiv. 5.—“They looked unto Him and were lightened”—brightened up with joy—“and their faces were not ashamed.”
- Ps. cxix. 123.—“Mine eyes fail for Thy salvation” (ver. 82), “for Thy word, saying, when wilt Thou comfort me.”
- Isa. xxxviii. 14.—“Mine eyes fail with looking upward.”
- Ps. lxix. 3.—“While I wait for my God.”
- Micah vii. 7.—“Therefore I will look unto the Lord, I will wait for the God of my salvation; my God will hear me” (Zech. ix. 1; Isa. xvii. 7).
- John i. 29.—“Behold the Lamb of God.”
- Heb. xii. 2.—“Looking unto Jesus.” The Greek word implies looking off from other objects of attraction, fixing the eye upon Jesus as the Supreme Example, the Leader and Finisher of our faith.
- Heb. ii. 9.—“But we see Jesus.” Greek, earnestly gaze upon, with deliberate and fixed contemplation. See 1 John i. 1.
- Luke iv. 20.—When our Lord preached in the synagogue at Nazareth, “the eyes of all” were fastened on Him.
- Acts vii. 55.—*St. Stephen*, in the hour of his martyrdom, “looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.”
- Zech. xii. 10.—“They shall look on Him whom they have pierced, and mourn.” Cf. Rev. i. 7, “Every eye shall see Him, and they also which pierced Him.”
- Rom. viii. 19.—“The earnest expectation of the creature,” or creation. The Greek word suggests the figure of looking with earnest gaze, stretching out the neck, and straining the eyes with strong desire.
- Phil. iii. 20.—“We look for the Saviour,” at His second coming in power and glory (Titus ii. 13; 2 Pet. iii. 12).

## LORD

A title given to the Divine Being, very frequent in Holy Scripture, occurring about 1855 times. When written in capital letters, it denotes that the original word is JEHOVAH.

Gen. ii. 4.—Applied to God the Father.

Psalms cx. 1.—God the Son (Luke ii. 11; Acts ii. 36, x. 36; Phil. ii. 11.)

2 Thess. iii. 5.—God the Holy Ghost (2 Cor. iii. 17).

The word occurs in a great variety of combinations:—

"The LORD thy God," "the LORD our God," "the LORD your God," &c., are found more especially as the titles of Deity continuously through the Book of Deuteronomy, recurring in several chapters (as xvi. and xxx.) in almost every verse, more than 280 times in the whole book.

It is observable that "the LORD thy God" is interwoven with the first five of the Ten Commandments.

"I am the LORD" occurs constantly in Leviticus, giving the Divine sanction to the various ordinances of the Law.

"They shall know that I am the LORD," about 70 times in Ezekiel.

The LORD JESUS. It is observable how the title of the Lord was given to Him more fully and frequently after the Resurrection.

In St. Luke's Gospel, the use of the word Lord is most frequent, occurring 9 times. In xxiv. 3, He is first called "the Lord Jesus."

*St. Paul's* writings apply the word to Christ about 220 times, and in about 100 cases, as joined to some other title—Jesus or Christ.

1 *Thessalonians*.—In five chapters it occurs 24 times.

Jer. xxiii. 6.—"The Lord our Righteousness."

1 Cor. ii. 8.—"The Lord of Glory."

Josh. iii. 11-13.—"The Lord of all the earth" (Ps. xevii. 5; Micah iv. 13; Zech. iv. 14, vi. 7). The waving of some of the offerings under the Law was doubtless symbolical of universal sovereignty.

2 Thess. iii. 16.—"The Lord of peace."

Mark ii. 28.—"The Lord of the Sabbath."

Acts x. 36.—"He is Lord of all."

Rom. xiv. 7.—"The Lord both of the dead and living." Christ's lordship is in heaven and earth, over all things visible and invisible.

Rev. xiv. 7; xix. 16.—"King of kings and Lord of lords."

2 Pet. i. 10; ii. 20; iii. 2-18.—Four times in this Epistle Peter joins the two words, "Lord" and "Saviour."

## LORD OF HOSTS

Occurs in Old Testament about 260 times; twice in New Testament, as "Lord of sabaoth" (Rom. ix. 29; James v. 4).

1 Sam. i. 13.—Occurs here first, near the beginning of the monarchy in Israel, as if a witness to the Divine theocracy. In the prophetic books it occurs in Isaiah 62

- times; Jeremiah, 65; nine minor prophets, 11 times; Haggai, 14; Zechariah, 48; Malachi, 25.
- 1 Kings xix. 10.—Elijah first used the title, “the Lord God of hosts.” It fitted well with his zeal for the honour of the God of Israel, in the days of Baal-worship.
- Isa. viii. 13.—“Sanctify the Lord of hosts himself.” The quotation of these words in 1 Pet. iii. 8, according to the R.V., is striking. “Sanctify in your hearts Christ as Lord.” Cf. Ps. xxiv. 10, and other places, where Christ is referred to as “Lord of hosts.”
- 1 Chron. xvii. 24.—“The Lord of hosts is the God of Israel, even a God to Israel.” The LXX. renders, as in many other texts, “the Omnipotent.”
- Ps. xli. 7.—“The Lord of hosts,” “The God of Jacob.” Observe the beautiful combination: Almighty power; Divine tenderness, both meet in the Lord Jesus.
- Micah iv. 13; Zech. iv. 6, vi. 5.—The God that rules in heaven and earth stoops to take note of each member of His family.

## LORD'S SUPPER

- Exod. xii. 21–28.—Prefigured by the *Passover* (1 Cor. v. 7, 8). Our Lord's allusion to “this fruit of the vine,” “this cup,” “the shewing forth,” &c., were probably taken for the ritual of the Jewish Passover.
- Exod. xxix. 38–40.—The *daily offering* of two lambs was to be accompanied by bread and wine.
- Lev. iii.—The *peace offering* was a beautiful illustration of “the fellowship of the Gospel,” set forth in the Lord's Supper. It was a feast upon a sacrifice, where the feast represented the communion between the Lord and His people, and of His people with one another.
- Matt. xxvi. 26; Luke xxii. 19, 20.—The simple account of the original institution given in the Gospel narrative.
- 1 Cor. xi. 23–26.—The account communicated to St. Paul by a special revelation by our Lord Himself. It is observable that four times the Apostle speaks of Christ as “the Lord,” the title of authority.
- 1 Cor. x. 16, 17.—The Lord's Supper is the Church's symbol and bond of fellowship, with Christ and with the Church.
- 1 Cor. xi. 26.—It is the standing witness to the value of His death. The great heroes of this world celebrate their victories, but seek to keep back everything that bears the marks of defeat and shame. Christ's cross is

His greatest glory. He appointed no lasting memorial of His birth or life, but of His death.

1 Cor. x. 21.—“The Lord’s table” (not altar) is the simple and significant appellation belonging to the Holy Sacrament. It is also called, very expressively—the Eucharist, sacrifice of thanksgiving, “the communion of the body and blood of Christ” (1 Cor. x. 17), “the Lord’s Supper” (1 Cor. xi. 20). Both with the Romans and the Jews, the supper was regarded as the principal meal of the day.

Matt. xxvi. 28.—“This is My blood of the New Testament.” Our Lord’s words should be compared with the words of Moses, “Behold the blood of the covenant which the Lord hath made with you” (Exod. xxiv. 8).

Matt. xxvi. 27.—“Drink ye all of it.” “They all drank of it” (Mark xiv. 23). The denying the cup to the laity was unknown in the Church till the fifteenth century.

Ps. xxxiv. 8.—“O taste and see that the Lord is good.” In the early Church, these sweet words were used as a part of the Communion service. St. Cyril of Jerusalem records that in his time, just before the administration, the voices of the chanters were heard inviting the people to receive the holy mysteries with these words.

Ps. cxlv. 15.—“The eyes of all wait upon Thee, and Thou givest them their meat in due season.” This verse was also used.

Ps. xxiii.—Anciently part of the post-communion as a thanksgiving; found in some of the Eastern liturgies.

1 Thess. v. 26.—“Greet all the brethren with a holy kiss.” Probably alluding to the kiss of peace, given in the early Church at the celebration of the Holy Communion.

## LOVE

A sweet word, lifted to a higher level in the Holy Bible. No classical Greek writer applied the word *αγαπη* to spiritual love. It is first found in the Septuagint translation of the Old Testament.

The word “charity” was introduced by Tyndale from the Vulgate, probably to dissociate the thought of spiritual love from any sensuous connection, but it has generally been regretted. The R.V. has returned to the word love.

John xiii. 34.—The “new commandment” given by our blessed Lord was not new as then first given, but as given with new associations, with new motives, with new necessity, with a new model.



- 1 Cor. xii. 31.—“The more (most) excellent way.”
- Gal. v. 22.—The first named “fruit of the Spirit” (Col. i. 8).
- Gal. vi. 2.—“The law of Christ.”
- Rom. xiii. 10.—“The fulfilling of the Law.” “Love,” says Jenkyn, “is the Decalogue contracted, and the Decalogue is the Law unfolded.”
- Col. iii. 14.—“The bond of perfectness.” A tie which binds the saints together. Cf. ii. 2 : “Knit together in love”—cemented, like the great stones in the Temple.
- 1 Thess. i. 3.—“The labour of love.” Love must be active and liberal. Love delights to have something to give. “Christ loved us and gave Himself for us” (Eph. v. 2). Seven years seemed but a few days to Jacob when he worked from love to Rachel (Gen. xxix. 20).
- Phil. ii. 1.—“The comfort of love.”
- 2 Cor. vi. 11.—Observe how the heart is said to be enlarged by love, as it is straitened by selfishness.
- Gen. xxii. 2.—Love! How can we measure it? Take the illustration of a *father's* love. Can we doubt the yearning love of Abraham for Isaac? or David's love for Absalom (2 Sam. xviii. 33). See Ps. ciii. 13.
- Jer. xxxi. 15.—A *mother's* love? Rachel's; Jochebed trembling for Moses (Exod. ii. 2-4); Rizpah (2 Sam. xxi. 10); the woman of Canaan (Matt. xv. 22).
- Gen. xlii. 24; xliii. 30; xlv. 2.—A *brother's* love Joseph yearning over his brethren (Prov. xviii. 24).
- 2 Sam. i. 26.—The love of *women* (Isa. xlix. 15).
- Eph. v. 25, 28.—*Husband and wife*.
- Prov. xvii. 17.—The love of *friends*—Jonathan and David (1 Sam. xx. 17; 2 Sam. i. 23-26).
- Luke x. 33.—The kindness sometimes even of *strangers*—the good Samaritan.
- Eph. v. 28.—Thenaturalregard every man has for his own body.
- 1 John iii. 14.—Love is the evidence of spiritual life (iv. 16).
- Gal. v. 6.—Love is the activity of faith.
- Rom. xiii. 8.—The debt we owe to one another.
- 2 Cor. v. 14.—The great constraining motive.
- 1 Cor. viii. 1.—Superior in its effects to knowledge.
- Cant. viii. 7.—Superior to earthly riches.
- 1 Cor. xiii. 1-3.—Superior to the highest eloquence, the greatest knowledge, the power to work miracles, to extreme asceticism, yea, even to martyrdom itself. What are all these worth compared to love? Nay, other graces—faith, hope—the greatest of all is love.
- Cant. viii. 6.—Love is as strong as death—nay, love can conquer the fear of death!

## LOVINGKINDNESS

A wonderful word—doubled, as if to express the greatest intensity of affection. Surely all love is kind, and all kindness is loving. What is lovingkindness, then, but the most loving love, unwearied kindness?

Ps. xxxvi. 10.—“O continue Thy loving kindness.” The word means, “draw out at length Thy exuberant goodness.”

Isa. lxiii. 7.—Words heaped on words. “I will mention the lovingkindnesses (plural) of the Lord, and the praises . . . according to the great goodness, according to His mercies, and according to the multitude of His lovingkindnesses.”

Could any words be stronger? See a similar exuberance of feeling (Ps. lxi. 16).

Jer. xxxi. 3.—“I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee.” Charnock says, “It was love that first called Israel, and when he wandered, it was lovingkindness that bore with him and kept him.”

## LOVE OF GOD

1 John iv. 8.—“God is love.” Wonderful revelation—not merely gracious and loving. Love is the very essence of the Divine nature (2 Cor. xiii. 11). “The God of love.”

Eph. ii. 4.—God’s love is “great”—like Himself—infinite. Far more intense than any human love, even the tenderest mother (Isa. xlix. 15).

Titus. iii. 6.—“After the kindness and love of God toward man (literally, “philanthropy”) appeared.”

John iii. 16.—A love manifested supremely in the gift of Christ for our redemption. “God so loved the world” (1 John iv. 9).

Rom. v. 8.—“God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.”

Luke xv. 11.—The love of the father of the prodigal may serve, as a faint shadow, to illustrate the great Father’s love to sinners.

1 John iv. 8.—True love can only be understood by love.

1 John iv. 19.—God’s love is the fountain and spring of our love.

1 John iv. 11.—It is the pattern of what our love should be.

## LOVE OF CHRIST

1 John iii. 16.—The wonderful manifestation of Divine love. Hereby perceive we what true love is (the words “of God” are not in the Greek) (John xv. 13).

Eph. v. 25.—“Christ loved the Church and gave Himself for it.”

Eph. v. 2.—“Christ also hath loved us and hath given Himself for us.”

Gal. ii. 20.—“Who loved me and gave Himself for me.”  
The love of Christ is a condescending, an enduring, a self-denying, a personal love.

Gal. i. 6.—“And gave Himself.” Love delights to be generous. It must have something to give. “Christ loved me *and* gave Himself for me.” “He laid down His life for us” (1 John iii. 16; 2 Thess. ii. 16; Titus. ii. 14).

Cant. ii. 4.—The love of Christ is like a banner in the banqueting-house.

Eph. iii. 17.—Only those who are “rooted and grounded in love” can understand the love of Christ.

Eph. iii. 19.—Yet even to such, it is a love “that passeth knowledge.”

1 John iv. 19.—Christ’s love is the ground of His people’s love (Luke vii. 47).

2 Cor. v. 14.—The grand constraining motive.

John xiii. 34.—A model for us to copy (xv. 12; Eph. v. 2; 1 John iii. 16).

Rev. i. 5.—“Unto Him that loved us.” The R.V. renders, “that loveth us.” Christ’s love is a constant, continuing love—a living stream that ever flows.

## LOVE TO GOD

Deut. vi. 5.—Commanded under the Law, as the highest duty of man (xi. 1; xxx. 16–20). Stamped by our Lord “as the first and great commandment” (Matt. xxii. 37, 38).

Deut. xxx. 6.—Is a Divinely produced work, in the circumcised heart, the choice fruit of the Holy Spirit (Rom. v. 5; Gal. v. 22).

1 John v. 3.—An evidence of the new birth. “Every one that loveth”—a beautiful description of those who are “born of God” (Ps. v. 11; Cant. i. 3).

Mark xii. 33.—Is better than mere external offerings.

1 John iv. 19.—Is the response of our love to His.

Matt. x. 37.—Should be supreme, loving God above all things.

1 John ii. 5.—Is perfected by obedience.

Ps. xcvii. 10.—Should produce hatred of sin.

1 John ii. 15.—Is incompatible with love of the world.

Deut. xiii. 3.—God oftentimes tests the sincerity of love.  
Cf. the testing of Peter’s love to Christ (John xxi. 15–17), and St. Paul’s terrible anathema (1 Cor. xvi. 22).

Cant. i. 7.—“Thou whom my soul loveth”—repeated four times (iii. 1, 3, 4).

Luke vii. 47.—Much forgiveness demands much love.

2 Thess. iii. 5.—Should be the subject of prayer. “The Lord direct your heart into the love of God.”

## LOVE TO MAN

Matt. xxii. 39.—The second great commandment, “Thou shalt love thy neighbour as thyself”—a precept of the Law as of the Gospel (Lev. xix. 18).

James ii. 8.—“The royal law”—royal in its appointment, the law of the great King; royal in its supremacy, the fountain of all right relation among men.

Gal. vi. 2.—“The law of Christ,” which He sanctioned and exemplified.

1 John iv. 7, 8.—A principle in the heart that comes from God, and produces likeness to God. “He that loveth not his brother abideth in death” (1 John iii. 14; iv. 20).

1 Tim. i. 5.—Is “the end (sum) of the commandment,” as regards our fellow-men.

1 Pet. ii. 17.—Should be especially exercised by Christians to their fellow-members in the Church (Heb. xiii. 1).

3 John.—“Beloved,” a word of affection used four times in fourteen verses.

Rom. xii. 19.—“Dearly beloved” is used eight times by St. Paul.

Rom. xii. 10.—“Be kindly affectioned one to another.”

Col. ii. 1.—“Knit together in love,” like the stones of a building cemented together. Love is the great uniting power.

Eph. iv. 15.—“Speaking the truth in love.” A good man may express himself very strongly, if it be done in love.

## LOW ESTATE

The low estate of the Church of God often shows most strikingly the care and goodness of the Lord.

Exod. iii. 2.—The *burning bush* was a picture of Israel in Egypt—a bramble bush, and that on fire. But the Lord was in the bush, and it “burned, but was not consumed.”

Judg. vii. 13.—The “*cake of barley bread*,” humble and coarse, fell upon a tent of Midian and overturned it. “The sword of the Lord and of Gideon.”

1 Kings xx. 27.—The *children of Israel* in the war with Syria, seemed “like two little flocks of kids, while the Syrians filled the country.” But Syria was smitten, and Israel gained the victory.

- Ps. cv. 12.—The *possession of Canaan* was given to Israel “when they were few men in number; yea, very few, and they strangers in the land.”
- Ps. cxxxii. 13, 14.—The *hill of Zion* was little compared with the surrounding mountains, but it was favoured as God’s special dwelling-place.
- Ezek. xvii. 24.—Under the parable of bringing down the high tree, and exalting the low tree, was given the gracious promise of Christ and His kingdom.
- Zech. i. 8.—The angel who rode among the myrtle trees in the bottom (or low valley), represented Christ appearing in gracious interposition for His people, in their low condition.
- Amos vii. 2, 5.—“By whom shall Jacob arise? for he is small.” As if he would plead, If thou, Lord, dost not interpose, how can he rise?
- 1 Sam. ii. 7, 8.—The Lord delights to raise up the poor and them that are needy.
- Ps. cxvi. 6.—So the experience of troubled saints bears witness (cxxxvi. 23; Luke i. 48).
- James i. 9.—This gives them matter for grateful joy.
- Rom. xii. 16.—And should teach sympathy.
- Ps. cxix. 141.—A low condition need not make us less mindful of the Divine precepts.
- Ps. cxlii. 6.—But rather more earnest in prayer.
- Isa. xi. 1.—Remember the lowliness through which the Stem of Jesse came (2 Cor. viii. 9).

## LUKEWARMNESS

- Rev. iii. 15, 16.—The *Laodicean* spirit, “neither cold nor hot,” self-righteous and self-satisfied, is especially abhorrent to the Lord, yet dealt with, with gracious chastening and compassion.
- Isa. xliii. 22.—Growing “*weary*” of God’s service (Gal. vi. 9; 2 Thess. iii. 13).
- Heb. vi. 12.—“*Slothful*.” Cf. Prov. xv. 19; xxii. 13.
- Matt. xxv. 5.—“*Sleeping*”—like the foolish virgins.
- Zeph. iii. 16.—With slackened hands (Josh. xviii. 3).
- Matt. xxiv. 12.—A mark of the latter days. “Because iniquity shall abound, the love of many (rather, “of the majority”) shall wax cold.”
- Jer. xlviii. 10.—“Cursed be he that doeth the work of the Lord deceitfully.” Margin, “negligently.”
- Hos. x. 2.—“Their heart is divided; now shall they be found faulty.”
- Numb. xxxii. 23.—“Be sure your sin will find you out,”



the word was first applied to the people of Reuben and Gad, as a warning against supineness and love of ease.

Josh. xviii. 3.—*Israel*, in the days of Joshua. “How long are ye slack to go and possess the land?” A just reproof. Seven tribes yet remained who had not the spirit to claim their inheritance.

Judg. i. 27–34.—“The Canaanites would dwell in the land,” and the people of Manasseh, Ephraim, &c., were too supine to dispossess them.

Judg. v. 16, 17.—*Israel*, in the time of Deborah, showed a strange want of patriotism and public spirit. When called to the war, they all found some excuse. Reuben and Gad preferred their comfort at home; Gilead was contented with his rich pastures; Dan was busy with the shipping; Asher was engaged. Zebulon and Naphtali were honourable exceptions: they rose to the emergency, and were ready to jeopardise their lives unto the death in the high places of the field (ver. 18).

Judg. v. 23.—“Curse ye *Meroz*, said the angel of the Lord, curse ye bitterly the inhabitants thereof.” Negative apathy is virtual rebellion. To “come not to the help of the Lord” is to turn against Him; and it not only loses His good blessing, but it calls down His terrible curse.

Neh. iii. 5.—The *nobles of Tekoah*. Soft hands are apt to shrink from rough work. In rebuilding the walls of Jerusalem, it is beautiful to observe the kind help given by all classes with one exception: “The nobles of Tekoah put not their necks to the work.”

Hag. i. 2.—A *vain excuse*. “This people say, The time is not come, the time that the Lord’s house should be built.”

Luke ix. 59–61.—“Lord, I will follow Thee,—but not yet,” was the saying of Augustine in his early days. The man to whom our Lord called, “Follow Me,” made the excuse, “Suffer me first to go and bury my father;” and another said, “Let me first go and bid them farewell which are at my house.”

Luke ix. 62.—But Jesus said, “No man having put his hand to the plough, and looking back, is fit for the kingdom of God.”

Acts xv. 38.—*John Mark*. He may have been of a weak and timid spirit. But there was a lamentable want of zeal, a sad lukewarmness, which made him so soon grow weary.

James i. 5.—“He that wavereth.” Wavering is a sign of coldness and lukewarmness,

## LUST

Rom. vii. 7.—A word denoting strong desire, almost always (though with exceptions, Deut. xii. 15, 20, 21) applied to what is evil (1 Cor. x. 6).

1 John ii. 16.—The trinity of evil, "the lust of the flesh, the lust of the eyes, and the pride of life." Probably voluptuousness, covetousness, and ambition.

Eph. ii. 3.—"The lusts of the flesh," include the sinful appetites and promptings both of body and mind.

2 Pet. ii. 10.—"The lust of uncleanness." See *Uncleanness*.

Titus ii. 12.—"Worldly lusts." The hankering after worldly things, which the believer is called to deny.

2 Pet. ii. 20.—The lusts of a corrupt nature are dangerously seductive and alluring.

Jude 18.—"Ungodly"—dishonouring and displeasing God.

John viii. 44.—Devilish—prompted by Satan, and making men like him.

1 Tim. vi. 9.—"Foolish and hurtful," piercing with many sorrows.

Eph. iv. 22.—Deceitful: exciting desires which they never satisfy.

Isa. lvii. 10; Eccles. i. 8.—Insatiable.

Rom. i. 27.—Like a burning fire. Cf. Hos. vii. 6, 7: heated as an oven; inflamed with lust.

James i. 14.—The origin of sinful lust is in man's fallen nature; from an "evil heart" (Mark vii. 21).

Matt. v. 28.—A little spark may soon kindle the fire within, the unguarded look, "the wandering of the desire."

1 Pet. ii. 11.—Such lusts of the flesh "war against the soul."

James i. 15.—If unresisted, lead to death.

Gal. v. 24.—It is a mark of those that are Christ's, that they have crucified the flesh by the Spirit's power (ver. 16, 17).

1 Pet. ii. 11.—They are called to "abstain from" them, by the consideration of their pilgrim character.

1 Tim. vi. 11.—To fly from them, as Joseph did (Gen. xxxix. 10).

Titus ii. 12.—To deny them; not to allow them to reign (Rom. vi. 12).

Eph. iv. 22.—By putting off the old man and putting on the new.

Gal. v. 16.—By walking in the Spirit.

2 Pet. i. 4.—By laying hold of the promises.

Rom. xiii. 14.—By putting on the Lord Jesus Christ.

## LUXURY

1 John ii. 15.—Is involved in the trinity of evil, "the lust of the flesh, the lust of the eyes, and the pride of life."

Prov. xxi. 17.—Is frequently followed by want and poverty. "He that loveth pleasure," "wine, and oil" (as at great banquets) "shall not be rich." They that are set upon enjoying dainties, often come to want necessities.

Deut. viii. 12, 13.—Fulness of bread is apt to lead to temptation and forgetfulness of God. "This was the iniquity of Sodom" (Ezek. xvi. 49): pride, selfishness, hardness of heart, and want of sympathy. See Prov. xxx. 9.

Hos. ii. 11.—Luxury and lust lie near together.

Amos vi. 1-6.—"Woe unto them that are at ease (carnal luxury) in Zion—that lie on beds of ivory and drink wine in bowls; but they are not grieved for the affliction of Joseph." The marginal reading of verse 4 is, "that abound with superfluities." See Isa. v. 11, 12.

Deut. xxxii. 15.—"But Jeshurun waxed fat and kicked" (Ps. lxxiii. 7; Jer. v. 28).

1 Kings ix.—*Solomon*. One of the saddest examples of a good man enfeebled by luxury. How direful the effects seem to have been in the deterioration of his own character, and in his intercourse with heathen nations. The heavy taxation of the people helped to bring on the disruption of the kingdom.

Isa. iii. 16-26.—The *women of Israel* were just subjects for the prophet's scathing reproof. Cf. Ezek. xiii. 17-21.

Jer. xxii.—*Jehoiakim*. Selfish and heartless: building a grand palace for himself at a time of great distress, and oppressing the people with heavy taxation, and even taking their labour without wages to build it.

Hag. i. 4.—Contrast the indifference of the people of Haggai's time with the noble zeal of David (2 Sam. vii. 1, 2).

Rev. xviii.—Splendid luxury and grandeur is marked as a characteristic of the apostate Babylon in the last days.

Heb. xi. 25.—*Moses*. How beautiful was his spirit and conduct: "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin" in the Egyptian court.

## MEDIATOR—CHRIST

- 1 Tim. ii. 5.—“There is one Mediator,” one only, but sufficient, “between God and men, the man Christ Jesus.”
- Heb. xii. 24.—The Mediator of the new covenant (viii. 6 ; ix. 15). See *Access*.
- Mal. iii. 1.—The angel of the covenant.
- Job ix. 33.—A “daysman,” or umpire, to lay his hands upon both (xxxiii. 23, 24) ; a messenger ; an interpreter.
- Heb. vii. 22.—“The surety of a better testament.”
- 1 John ii. 2.—“An Advocate with the Father, Jesus Christ the Righteous.”
- John xiv. 6.—Christ is “the *Way*,” the only way ; “the *Word*,” to make known the will of God (i. 1) ; “the *Door*” of mediation (x. 9).
- Gal. iii. 19.—*Moses* was the typical mediator, who pleaded for the people, through whom the Law was given.
- Deut. v. 5, 23–27 ; Exod. xx. 18–21.—The people felt their need of a mediator. They were afraid to come near the awful mount, and begged Moses to tell them what was spoken : “Let not God speak with us lest we die.” So in the sin of the golden calf, he “stood in the gap” (Exod. xxxii. 30 ; Deut. ix. 18, 19 ; Ps. cvi. 23).
- Numb. xvi. 48.—*Aaron*, in the plague, “stood between the dead and the living, and the plague was stayed.”
- Gen. xxviii. 12.—*Jacob’s ladder*, set up on the earth, the top reaching to heaven, may be aptly taken as a foreshadowing of Christ as our Mediator.
- 1 Sam. ii. 25.—“If one man sin against another, the judge shall judge him ;” but some kind friend may take up his case, and intercede on his behalf. “But if a man sin against the Lord, who shall entreat for him ?”
- 1 Sam. xix. 4–7.—*Jonathan* acted nobly in seeking to come between Saul, his father, and David, his friend.
- Acts xii. 20.—*Blastus*, the king’s chamberlain, mediated between Herod and them of Tyre and Sidon, averting the king’s displeasure.
- See *Intercession of Christ, Priest, &c.*

## MEDITATION

- Ps. i. 2.—The constant habit and delight of a good man (xliv. 2 ; Mal. iii. 17). Contrast ii. 1, margin.
- Jer. xv. 16.—Meditation is like the digestive faculty of the soul, the ruminating power.
- James i. 23–25.—It is the want of thought and meditation that makes so many careless and forgetful hearers. “Ye

- have forgotten the exhortation" (Heb. xii. 5). A weak impression on the mind is soon effaced.
- Ps. iv. 4.—"Commune with your own heart upon your bed, and be still." The dew falls in the still night. Many Christians had rather be active and wield the sword; but there is a need at times equally to hold the trowel (Neh. iv. 16; Ps. lxxvii. 6).
- Ps. cxliii. 5.—"I muse upon the work of Thy hands."
- Ps. xxxix. 3.—"While I was musing the fire burned, then spake I with my tongue." Affections follow the character of our thoughts.
- Ps. lxxiii. 1.—A psalm that begins abruptly, as if the Psalmist had been thinking deeply, and this was his conclusion. So lxii. 1.
- Deut. xi. 18.—"Lay up these words in your heart."
- Prov. x. 14.—"Wise men lay up knowledge," store it in their hearts, to be used at the right time.
- Ps. cxix. 15, 23, 48, 78, 99, 148.—The Psalmist's commendation of the practice and benefit of meditation.
- Ps. iv. 4; lxiii. 6; cxix. 148.—Night is a time especially for quiet still thought.
- Ps. civ. 34.—"My meditation of Him shall be sweet" (the P.B. version is, "And so shall my words please Thee"). A beautiful harmony, which we may turn into the prayer of Ps. xix. 14.
- Josh. i. 8.—Meditation is a duty incumbent on all who would follow after holiness (Phil. iv. 8).
- 1 Tim. iv. 15.—More especially on Christian ministers.
- Gen. xxiv. 63.—"*Isaac* went out to meditate (margin, "to pray") at the eventide."
- Gen. xxxvii. 11.—*Jacob* was naturally perplexed about Joseph's dream. But "he observed the saying."
- 1 Sam. xxi. 12.—*David* "laid up these words in his heart."
- 1 Kings xvii.—*Elijah* at Cherith and Zarephath. How much a time of retirement and meditation helped to fit him for his future work.
- Luke ii. 19.—"But *Mary* kept all these sayings, and pondered them in her heart" (ver. 51).
- John xix. 41.—*Joseph of Arimathæa* prepared for himself a sepulchre in a garden—a fitting place for meditation, full of fair emblems of life, and death, and resurrection.
- Acts x. 19.—*Peter* on the housetop.
- "Behold."—One of the most frequent words used to call attention. It occurs more than two hundred times in Scripture.



*Selah*.—Is generally supposed to denote a pause in the music, to give time for thought. It is used seventy-one times in the Psalms, and thrice in Habakkuk.

*Higgaion* (Ps. ix. 16; xvi. 3). Explained in the margin of ix. 16: "Higgaion, that is Meditation."

## MEEKNESS

Matt. v. 5.—A characteristic of the godly (Prov. xiv. 29; Zeph. ii. 3).

Matt. xi. 29.—A lesson learnt in the school of Christ.

Gal. v. 22, 23.—"The fruit of the Spirit:" superior to any natural affection, however lovely.

1 Pet. iii. 4.—"The ornament of a meek and quiet spirit," very precious in the sight of God.

Col. iii. 12.—True Christian meekness is part of the believer's dress. "Put on, as the elect of God, meekness, long-suffering; forbearing one another; and forgiving one another."

Eph. iv. 2.—It marks the believer's walk: "with all lowliness and meekness."

James iii. 17.—"The meekness of wisdom." Real wisdom is always humble. "Knowledge puffeth up;" wisdom humbles.

1 Cor. xiii. 5, 6.—The spirit of meekness is an outcome of love—"not easily provoked" (not touchy), ready to bear (to cover) all things, to endure all things.

Rom. xii. 20.—Like coals of fire on metals—a soft answer and meek bearing is most likely to melt an enemy (Prov. xxv. 21, 22).

James i. 19.—"Let every man be swift to hear, slow to speak, slow to wrath." It is a mark of "great understanding" (Prov. xiv. 29).

James i. 21.—In the spirit of meekness (docility and submission) the believer is to receive the word of God.

2 Tim. ii. 25.—To instruct those that oppose themselves.

1 Pet. iii. 15.—To be ready to defend the truth.

Gal. vi. 1.—To restore one "overtaken in a fault."

Titus iii. 2.—"Showing all meekness unto all men." The unlimited measure of Christian meekness—"all men."

1 Pet. ii. 18.—"Not only to the good and gentle, but also to the froward."

Prov. xvi. 32.—There is a wonderful power and dignity in meekness. The meek man is stronger than the mighty. "and he that ruleth his spirit than he that taketh a city."

Matt. v. 5.—“Blessed are the meek, for they shall inherit the earth” (Ps. xxxvii. 11). The meek shall endure when the wicked are cut off; the meek shall have peace when the wicked are consumed with rage (ver. 12).

Ps. cxlvii. 6.—“The Lord lifteth up the meek.”

Ps. cxlix. 4.—“He will beautify the meek with salvation.”

Prov. xv. 1.—“A soft answer turneth away wrath,” as Aaron’s did with Moses (Lev. x. 16–20); Gideon’s, the men of Ephraim (Judg. viii. 1–4).

Prov. xxv. 15.—“A soft tongue breaketh the bone”—a heart as hard as a bone.

Prov. xix. 11.—The world says, “It is a manly thing to avenge an insult;” the spirit of meekness says, “It is more noble to pass by a transgression.”

Eccles. x. 4.—“Yielding pacifieth great offences.”

Phil. iv. 5.—“Let your moderation (your yieldingness) be known unto all men.”

1 Cor. vi. 7.—“Why do ye not rather take wrong?”

1 Cor. iv. 13.—“Being defamed, we entreat.”

1 Pet. iii. 9.—“Not rendering evil for evil, or railing for railing, but contrariwise blessing.”

Ps. xxxviii. 14.—“In whose mouth are no reproofs.”

Gen. xxxvii. — xlv.—*Joseph* was a beautiful example of holy meekness, never saying a word against Potiphar’s wife, nor against his own brethren, nor complaining of the chief butler who forgot him, nor using his power for revenge.

Numb. xii. 3.—*Moses*. As Solomon was the wisest, Moses was the meekest man—“very meek, above all men which were upon the face of the earth.” It is all the more noteworthy, as he seems to have been, in early life, of an impulsive temper (Exod. ii. 12).

1 Sam. i. 6, 11–13.—*Hannah*. How patiently she bore the cruel taunts of Peninnah, and the false accusation of Eli.

1 Sam. viii. 19, 21; xii. 23.—*Samuel* prayed for those who rejected his authority.

1 Sam. xvii. 29, xxiv. 9–15; 2 Sam. xvi. 9–12.—*David* bore with exemplary meekness the provocation of his brothers, of Saul, of Shimei, &c. See Ps. xxxviii. 13, 14; Jer. xxvi. 14.

Dan. vi.—*Daniel*, most cruelly tried, never retaliated upon his persecutors, nor accused them to the king.

2 Chron. xxiv. 22.—*Zechariah*. Submitted meekly to the basest ingratitude and to a cruel death. Joash “remembered not the kindness which Jehoiada his father had

done to him," and put the son to death; yet he meekly said, "The Lord look upon it and require it."

Acts iv. 29, 30.—*Peter and John*, set free from prison, prayed for their oppressors: "And now, Lord, behold their threatenings, and grant . . . by stretching forth Thine hands to heal."

Acts vii. 60.—*Stephen*, the proto-martyr, when dying, prayed for his murderers, "Lord, lay not this sin to their charge."

The *Evangelists*.—It is a striking proof of inspiration, the entire absence of anything like animosity and revenge. They relate the cruel sufferings of their Master, but seldom make any comment, nor add any expression of their own feeling and indignation.

The LORD JESUS was Himself the most perfect pattern of meekness. He so spoke of Himself, "Learn of Me, for I am meek and lowly in heart" (Matt. xi. 29). The meekness of the Messiah was the subject of prophecy (Ps. xlv. 4; Isa. xlii. 2, liii. 7; Zech. ix. 7). It was manifested in His patiently enduring "the contradiction of sinners against Himself," not suspending His work of mercy because rejected; when reviled, not reviling again (1 Pet. ii. 23); bearing patiently with His own disciples when misunderstood, forsaken, denied, betrayed, and on the cross praying for His murderers, "Father, forgive them," &c. It was a touching plea with the Apostle, "I beseech you, by the meekness and gentleness of Christ" (2 Cor. x. 1).

## MEMORIALS

It is instructive to remember the many memorials of God's goodness we find recorded in Holy Scripture.

Gen. xxviii. 18.—*Jacob's pillar* set up at Bethel; and again (xxxv. 14.)

Exod. xvi. 33.—The *pot of manna*, laid up, by God's direction, in the ark. We read (Heb. ix. 4) it was a golden pot.

Numb. xvi. 38.—The *broad plates* made out of the censers used in Korah's rebellion, for a covering of the altar. The Lord can turn the weapons of rebels into His own service.

Numb. xvii. 10.—*Aaron's rod* that budded.

Josh. iv. 3-9.—The memorial stones in *Jordan*. Twelve stones taken out of the river and set up on the bank, and twelve in the midst of Jordan, to be a standing witness to Israel of how the Lord had been with them in the passage.

1 Sam. vii. 13.—*Ebenezer*—the stone of help. "Hitherto," cried Samuel, "hath the Lord helped us."

- 1 Sam. xxi. 9.—The *sword of Goliath*, laid up in the Tabernacle, most probably by David, as a token of thankfulness.
- John vii. 37.—The Jewish custom of drawing water out of the Pool of Siloam, at the Feast of Tabernacles, is supposed to have been in commemoration of the stream that flowed from the rock at Rephidim (Exod. xvii. 6).
- Luke xxii. 19.—“Do this in remembrance of Me.” In memory of Christ’s death and passion. Sweet memorial of His amazing love. Whilst other memorials are no longer observed, the Lord’s Supper still remains to remind the Church of her absent Lord, and to lead her to remember His death and resurrection till He comes again.

### MERCY OF GOD

- Exod. xxxiv. 10.—One of the gracious attributes of God. In the proclamation of Jehovah’s name to Moses, “The Lord, merciful and gracious,” stands first, joined with six other assurances of the Divine goodness. How many saints of later ages referred to the proclamation, as the foundation for faith and hope—Numb. xiv. 18; 2 Chron. xxx. 9; Neh. ix. 17; Ps. lxxxvi. 15; ciii. 8; Joel ii. 13; Jonah iv. 2.
- The time when the gracious proclamation was made should be carefully observed: just after the sin of the golden calf (Exod. xxxii.)
- 2 Cor. ii. 3.—“Blessed be God, . . . the Father of mercies.” “God, who is rich in mercy” (Eph. ii. 4). God is just, but He is never called “the God of Justice.” Mercy is His delight.
- Phil. i. 8.—“I long after you all in the bowels of Jesus Christ,” *i.e.*, in the tender love and affection. Tyndale (1534), Cranmer (1539), the Geneva Bible (1557), all render, “From the very heart root of Jesus Christ.”
- Luke i. 72.—The incarnation of Christ, as Zecharias sang, was in fulfilment of God’s promised mercy, the manifestation of God’s tender mercy (ver. 78).
- Exod. xxv. 17.—The *mercy seat*, or mercy throne. The golden lid of the ark, over which dwelt the shekinah, the symbol of the Divine presence, and under which rested the tables of the Law, a foreshadowing of the mercy and righteousness that come through Christ.
- The expressions of the greatness of Divine mercy are many and precious.
- Joel ii. 13.—“Gracious and merciful, slow to anger, and of great kindness.”

- Isa. lxiii. 9.—In love and pity, a father's pity (Ps. ciii. 13).  
 Ps. xxxix. 13; lxxii. 13.—*Sparing* (Neh. xiii. 22; Joel ii. 17),  
 as a father spareth his son (Mal. iii. 17).  
 Rom. iii. 25.—*Forbearing*. The patience of mercy.  
 Rom. ii. 4.—*Longsuffering*. "Riches of longsuffering,"  
 "much longsuffering" (ix. 22), "all longsuffering"  
 (1 Tim. i. 16).  
 Neh. ix. 17.—*Ready to pardon*; slow to anger.  
 Jer. xxxi. 20.—Yearning to deliver (Hos. xi. 8).  
 Ps. ciii. 4.—*Tender mercies*. A beautiful word. Surely all  
 mercy, by its very nature, must be tender. But tender  
 mercies are mercies of the most loving kind. See Ps.  
 xxv. 6: "Thy tender mercies" (in the margin, "thy  
 bowels"), the Hebrew emblem of gentle affection and  
 yearning compassion.  
 Ps. cxix. 76.—"Let thy *merciful kindness* be for my comfort."  
 Another striking word, more beautiful after verse 75,  
 speaking of the Lord sending affliction in judgment and  
 faithfulness (Isa. liv. 8). See Ps. cxvii. 2.  
 Ps. li. 1.—"According to the *multitude* of thy *tender mercies*  
 (Lam. iii. 32). Who can count up the mercies of  
 the Lord?  
 Isa. liv. 8.—The Lord is said to have mercy on His people,  
 to show mercy (Exod. xx. 6; xxxiii. 19); to grant  
 mercy (2 Tim. i. 18); to extend mercy (Ezra. vii. 28; ix.  
 9); to keep mercy (Exod. xxxiv. 7); to remember mercy  
 (Luke i. 54); to delight in mercy (Micah vii. 18); to per-  
 form mercy (Micah vii. 20; Luke i. 72); to save in  
 mercy (Titus iii. 5; Ps. vi. 4; cix. 26); to satisfy with  
 mercy (Ps. xc. 14).  
 Heb. iv. 16.—His people are said to obtain mercy (1 Tim.  
 i. 16); to find mercy (Hos. xiv. 3); to trust in mercy (Ps.  
 xiii. 5); to hope in mercy (Ps. cxlvii. 11); to rejoice in  
 mercy (Ps. xxxi. 7); to sing of mercy (Ps. ci. 1; lix. 16);  
 to receive mercy (2 Cor. iv. 1).  
 Isa. liv. 7.—The measure of God's gift of mercy is great (Ps.  
 cxix. 156); "manifold" (adapted to man's varying need)  
 (Neh. ix. 27): "plenteous" (Ps. lxxxvi. 5, 15; ciii. 8);  
 "abundant" (1 Pet. i. 3) ("His much mercy"—Tyndale);  
 always fresh, "new every morning" (Lam. iii. 22, 23);  
 everlasting (1 Chron. xvi. 34; Ps. lxxxix. 28); high as  
 the heavens above the earth (Ps. xxxvi. 5; ciii. 11); sure  
 (not always swift) (Isa. lv. 3).  
 Ps. xxiii. 6; c. 5.—The mercy of God is joined with good-  
 ness (Exod. xxxiv. 7).



Ps. cxlv. 17, margin.—With holiness.

Rom. ix. 15 ; Lam. iii. 22.—With compassion.

Ps. ci. 1.—With judgment (justice and equity).

James v. 11.—With pitifulness.

Ps. xxv. 10 ; lvii. 3 ; lxi. 7 ; lxxxv. 10 ; Prov. xiv. 22 ; xvi. 6 ; Micah vii. 20.—With truth.

Ps. lxxxix. 23.—With faithfulness.

Ps. lix. 10.—The mercies of God are described as going before us (xxi. 3 ; lxxxix. 14).

Ps. xxxii. 10.—As surrounding us on every side.

Ps. xxiii. 6.—As following us all the days of our life.

Tit. iii. 4.—Mercy is the ground of our salvation.

Ps. xxxii. 10.—The theme of our joy.

Ps. cxxx. 7.—The ground of our hope.

Ps. lii. 8.—The warrant for our trust.

Ps. cvii. 1 ; cviii. 1-4.—The call for our praise.

Rom. xii. 1.—The constraining motive to holiness and consecration (2 Cor. iv. 1).

Ps. cxxxvi.—“O give thanks unto the Lord, for His mercy endureth for ever.” The refrain of the song of God’s saints, when recounting their past history, with all its lights and shades (cvi. 1 ; cvii. 1 ; cxviii. 1). It appears first in bringing up the ark (1 Chron. xvi. 34) ; then at the dedication of the Temple (2 Chron. v. 13 ; vii. 3, 6) ; then as the battle-cry of Jehoshaphat (2 Chron. xx. 21) ; and again, at the laying of the foundation of the second Temple (Ezra iii. 11). See Jer. xxxiii. 11.

Ps. li. 1.—“Have mercy upon me.” The cry of the humble and penitent soul, found nine times in the Psalms. It was a cry often offered to the Lord Jesus : by Bartimæus (Mark x. 47) ; by the Syrophenician mother (Matt. xv. 22) ; by the ten lepers (Luke xvii. 13), &c.

Rom. ix. 23.—“*Vessels of mercy.*” St. Paul’s description of true believers. Empty in themselves, they are honoured in receiving God’s treasures. Stamped with His mark, and consecrated to His service.

Hos. ii. 1.—*Ruhamah.* “That is, Having obtained mercy” (margin), a title given symbolically to denote the restoration of God’s favour, contrasted with “Lo-ruhamah” (i. 6), deprived of God’s mercy.

Isa. xxxiv. 8 ; lxi. 2 ; lxiii. 4.—Three times in Isaiah the Lord speaks of the “day of vengeance,” but “the year of my redeemed.” The Lord delights in mercy rather than in judgment.

MERIT—NO

Titus iii. 5.—“Not by works of righteousness,” &c. (2 Tim. i. 9).

Eph. ii. 8.—“And that not of yourselves; it is the gift of God” (Rom. v. 8, 10).

Ps. cxxx. 3.—“If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?”

Job ix. 20.—“If I justify myself, mine own mouth shall condemn me; if I say, I am perfect, it shall also prove me perverse” (Ps. cxliii. 2).

Isa. lxiv. 6.—“All our righteousnesses are as filthy rags.”

Isa. xliii. 26.—“Put me in remembrance” of Thy good works.

Dan. ix. 18.—“We do not present our supplications before Thee for our righteousnesses, but for Thy great mercies.”

Ps. xvi. 2.—“My goodness extendeth not to Thee”—adds nothing to Thy glory.

Matt. xx. 1.—The parable of the labourers in the vineyard “showeth that God is debtor to no man” (heading of the chapter).

Rom. iv. 4, 5.—“Faith (not works) is counted for righteousness.”

Luke xvii. 10.—“So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.”

1 Cor. ix. 16.—“For though I preach the Gospel, I have nothing to glory of, for necessity is laid upon me.”

Gal. ii. 20.—“I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.”

1 Cor. xv. 10.—“Yet not I, but the grace of God which was with me.”

Isa. lv. 1, 2.—“He that hath no money” (no merit). “Buy without money and without price.”

1 John iv. 10.—“Not that we loved God (first), but that He loved us.”

MOST HIGH

A title of the Godhead that occurs 37 times in the Old Testament; in the Pentateuch, 3; in the Psalms, 21; in Daniel, 8; and in the other prophets, 5. It is used frequently by non-Israelites: Melchizedek (Gen. xiv. 18-22); Balaam (Numb. xxiv. 16); Nebuchadnezzar (Dan. iv. 17, 34); the King of Babylon (Isa. xiv. 14).

In New Testament, 5 times (Mark v. 7; Luke viii. 28; Acts ii. 48, xvi. 17; Heb. vii. 1).

Cf. the other corresponding acknowledgments of the Almighty's supremacy: "The High God" (Ps. lxxviii. 35); "The Highest" (Luke i. 35, 76); "He that is higher than the Highest" (Eccles. v. 8); "My first-born, higher than the kings of the earth" (Ps. lxxxix. 27); "Exalted far above all gods" (xcvii. 9); "The high and lofty One that inhabiteth eternity" (Isa. lvii. 15); "Jehovah, most high over all the earth" (Ps. lxxxiii. 18).

Ps. lvii. 2.—The refuge of God's people (xci. 9).

Ps. xci. 1.—The same as the Almighty—the source of security and rest.

2 Kings v. 18.—Rimmon, the title of the Syrian god, was, some think, borrowed from the same idea—the high or exalted one.

## MOTIVES

Prov. xxiii. 7.—"As a man thinketh in his heart, so is he" (2 Cor. ix. 7).

John x. 13.—The Good Shepherd and the hireling (1 Sam. ii. 36.)

1 Tim. vi. 5, R. V.—"Supposing that godliness is a way of gain."

Matt. v. 28.—Looking soon grows into lusting.

1 John iii. 12-15.—Hatred is incipient murder.

Ps. lv. 21.—"The words of his mouth were smoother than butter, but war was in his heart."

Luke vi. 34.—"Sinners lend to sinners, hoping to receive as much again."

Col. iii. 23.—"Whatsoever ye do, do it heartily, as unto the Lord"—the Christian's noblest motive.

Rom. xiii. 5.—"Not only for wrath (fear), but also for conscience' sake."

1 Pet. ii. 19.—"If a man for conscience toward God endure grief, suffering wrongfully."

Prov. xix. 22.—"The desire of a man" is accepted as "his kindness."

1 Pet. v. 2.—"Not for filthy lucre, but of a ready (generous) mind."

Eph. vi. 6.—"Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart."

John xiii. 34.—"A new commandment"—not new in point of time, but an "old commandment" (Lev. xix. 18) with new expansion, new motives, and a new model.

- Heb. xiii. 17.—“They watch for your souls as they that must give account.”
- Rom. xiv. 6–8.—“None of us (true Christians) liveth to himself—we live unto the Lord.”
- Gen. xx. 5.—*Abimelech* could rightly plead “the integrity of his heart,” and God allowed the plea.
- Deut. xix. 4.—The *Cities of Refuge* only sheltered such as had not killed any one in hatred and malice—all depended upon the motive.
- 1 Sam. viii. 5.—*Israel’s* wish to have a king was to be “like the nations round about them”—the very thing which they should not have desired.
  - 1 Sam. xv. 24.—*Saul*. “Because I feared the people.”
  - 2 Sam. xxiv. 2.—*David*, in numbering the people, was most probably moved by ambition and pride.
  - 2 Kings xx. 15.—*Hezekiah’s* showing his treasures, in vain glory and ostentation, and the judgment pronounced upon them.
  - 1 Kings xii. 26–32.—*Jeroboam*. The real motive that prompted him to set up the golden calves was very different from that which he gave to the people.
- Isa. x. 7.—The *Assyrian king* was “the rod of God’s anger”—His instrument. “Howbeit he meant not so”—that was not his motive.
- 2 Kings x. 16.—*Jehu*. “Come with me and see my zeal for the Lord.” Nay, it was really political ambition, and the desire of his own personal advantage.
- Matt. vi. 1–5.—The *Pharisees* of our Lord’s day fasted and made long prayers and gave alms; but the Lord exposed their hidden hypocrisy; “to have glory of men.”
- John vi. 26.—Ye seek Me . . . “because ye did eat of the loaves and were filled.”
- John xii. 6.—*Judas*. “This he said, not that he cared for the poor, but because he was a thief, and had the bag.”
- John xii. 42, 43.—Many believed . . . but did not acknowledge it, “for they loved the praise of men more than the praise of God.”
- Luke xi. 54.—“Laying wait for Him . . . that they might accuse Him.”
- Mark xv. 10.—“For He knew that the chief priests had delivered Him for envy.”
- Gal. iv. 17.—The Judaising teachers.
- 3 John 9.—“*Diotrephes*, who loveth to have the pre-eminence.”

1 Kings viii. 17-19.—*David's* desire to build the Temple came from a noble motive, and as such was commended, though the honour was not allowed him.

Neh. v. 15.—*Nehemiah*. "So did not I, because of the fear of God."

Gal. i. 10.—*St. Paul*. "Do I seek to please men?" (Acts xx. 22-27; 1 Cor. ix. 19, 23, &c).

### "MUST"—AS SPOKEN BY CHRIST

Luke ii. 49.—Wist ye not that I must be about My Father's business?" or, as in R.V., "in My Father's house?"

Luke iv. 43.—"I must preach the kingdom of God to other cities, also, for therefore am I sent."

John ix. 4.—"I must work the works of Him that sent Me, while it is day."

John x. 16.—"Other sheep I have . . . them also I must bring."

Luke xix. 5.—"Make haste, and come down; for to-day I must abide at thy house."

Luke xiii. 33.—"I must walk to-day, and to-morrow," &c.

Mark viii. 31.—"The Son of man must suffer many things, and be rejected," &c. (ix. 12; Luke xxiv. 6, 7).

Luke xxii. 37.—"This that is written must yet be accomplished" (xxiv. 44).

### MYSTERY

Ps. xcvii. 2.—"*Clouds* and darkness are round about him."

"Clouds:" the majesty and mystery of the Almighty.

Thick darkness as at Sinai (Exod. xix. 16; Heb. xii. 18).

Exod. xxvi. 31.—The *veil* in the Tabernacle was a screen to hide the mysterious awfulness of the "secret place of the Most High."

1 Tim. iii. 16.—There are six chief mysteries spoken of in the New Testament: (1) the mystery of the Incarnation (as here); (2) the mystery of iniquity (2 Thess. ii. 6); (3) the mystery of Christ's marriage with the Church (Eph. v. 32); (4) the mystery of the union between Jew and Gentile in one body (Eph. iii. 4-8); (5) the mystery of Israel's fall and final restoration (Rom. xi. 25); (6) the mystery of the resurrection of the body (1 Cor. xv. 51).

Prov. xxv. 2.—"It is the glory of God to conceal a thing."

Deut. xxix. 29.—"The secret things belong unto the Lord our God."

Isa. xlv. 15.—"Verily Thou art a God that hidest Thyself."



- Ps. xxxvi. 7.—“Thy judgments are a great deep.”
- Rom. xi. 33, 34.—“O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor?”
- Ps. lxxvii. 17.—“Thy way is in the sea.” “God moves in a mysterious way.”
- Gen. ii. 17.—The *tree of knowledge*. One reason not improbable, why the tree of knowledge was placed in Eden was, to show that there would be in man from the first a craving after knowledge, which it would be needful to keep within due limits.
- Exod. iii. 2.—The *burning bush*. A marvellous sight—a bush burning, yet not any nearer being consumed. No wonder Moses drew near to see.
- Exod. iii. 14.—The incommunicable name—**JEHOVAH**.
- Deut. xxxiv. 5.—The *burial of Moses*—supernaturally. The Lord buried him—where, no one was permitted to know.
- Job xxxviii.—The *Lord's answer to Job* was an appeal to the hidden mysteries of nature. If nature is so far beyond our understanding, can we be surprised to find deeper mysteries in the moral government of God? (xxvi. 14; Prov. xxx. 4).
- Matt. xiii. 11.—*Christ's parables* were deep mysteries to those who heard them: they served alike to conceal and conserve the truth.
- John iii. 7.—The *new birth* must ever be a mystery. Our Lord compared it to the wind, invisible to the eye, but known by its effects.
- John vi. 60.—*Christ's teaching* about eating His flesh and drinking His blood. Can we wonder that the disciples were stumbled at a saying so mysterious, and said, “This is an hard saying; who can hear it?”

## NEARNESS TO GOD

- Gen. xlv. 10.—Nearness is the place of affection and honour. “Thou shalt benear unto me,” said Joseph to his aged father. So is sitting on the right hand or by the side (Neh. ii. 6).
- Acts xvii. 27, 28.—As an omnipresent being, “God is not far from every one of us.” According to the old saying, “God is a Being whose centre is everywhere, and whose circumference is nowhere” (Jer. xxiii. 23, 24; Prov. xv. 3).
- Deut. iv. 7.—The privilege of *Israel* as a nation is thus set forth: “What nation hath God so nigh?” Israel was

distinguished from the heathen, who were "feeling after God" like a blind man groping in the dark (Acts xvii. 27); they were a people "near" (Ps. cxlvii. 19, 20; cxlviii. 14).

Jer. xiii. 10.—They were brought into close and intimate nearness (the prophet uses a strong figure), like a girdle cleaving to the loins of a man.

Ps. xxxiv. 18; cxlv. 18.—Spiritual nearness to God is the sweet privilege of true believers (cxxxviii. 6).

Eph. ii. 13.—It is the result of Christ's work for them: "Ye who sometimes were far off, are made nigh by the blood of Christ. See *Access*.

Ps. lxxiii. 28.—"As for me, nearness to God is my good." The P.B. version is, "It is good for me to hold me fast by God," as if Asaph would say, like Jacob, "I will not let Thee go except Thou bless me" (Gen. xxxii. 26).

Gen. v. 24.—"Enoch walked with God," and Noah (vi. 9).

Gen. xviii. 23.—"Abraham drew near."

Ps. xvi. 8.—David. The Lord is "at my right hand; I shall not be moved."

2 Tim. iv. 18.—*St. Paul*. "The Lord stood by me and strengthened me" (Acts xviii. 9, 10; xxiii. 11; xxvii. 23, 24).

Isa. xliii. 2.—In times of trial and danger, the Lord will be with His people, very near (Dan. iii. 25).

Ps. xxiii. 4.—"In the dark valley of the shadow of death."

Phil. iv. 5.—"The Lord is at hand," in all the emergencies of this chequered life.

Ps. xli. 1.—"A very present help in trouble."

Ps. cxix. 150, 151.—"They draw nigh that follow after mischief. . . . Thou art near, O Lord." When danger is near, the Lord is nearer. "He is a shield unto them that put their trust in Him" (Prov. xxx. 5).

James iv. 8.—It is faith's sure warrant:—"Draw nigh to God, and He will draw nigh to you" (Isa. lv. 6).

Ps. xxxi. 2.—"Bow down thine ear to me"—so close the Lord is to His needy children, as a father would stoop down to catch the faintest cry of pain.

Ps. xxii. 11; xxxv. 22; xxxviii. 21; lxxi. 12.—"Be not far from me, O Lord, for trouble is near, and there is none to help."

John xii. 26; xiv. 2; xvii. 24.—It will be the sweetest bliss of heaven to be so near the Lord, and to find His desire fulfilled. "Father, I will that they also whom Thou hast given Me, be with Me where I am," beholding my face (Ps. xvii. 15); sharing My throne (Rev. iii. 24).

## NEIGHBOURS

Lev. xix. 18.—“Thou shalt love thy neighbour as thyself.”

This short summary of the Second Table of the Law was laid down from the days of Moses, adopted by the Jews (Matt. v. 43), sanctioned by our Lord (Matt. xxii. 39), and referred to by St. Paul (Rom. xiii. 9; Gal. v. 14). It is well to remember, that even by Moses' law the principle of love and kindness was to be extended to the stranger: “Thou shalt love him as thyself” (Lev. xix. 34).

Matt. v. 43.—“Thou shalt love thy neighbour and hate thine enemy.” The Jewish gloss. They left out the words “as thyself,” so lowering the extent of the obligation; and they added the words, “hate thine enemy;” and further, in their interpretation, they usually explained the law as referring only to a neighbouring Israelite.

Matt. xix. 18; Rom. xiii. 9.—It is observable that in the summaries of the Ten Commandments in the New Testament, those of the Second Table are generally referred to as the test of obedience first; probably because deviation from them is more readily discernible.

James ii. 8.—“If ye fulfil the royal law.” Why royal? The law of love may be called a royal law, because it is given as the supreme law of the Great King, and because it indicates nobleness of mind. It commends a princely spirit, which is to show benevolence and clemency.

Matt. vii. 12.—“The golden rule.”

Luke x. 29.—“And who is my neighbour?” A common way of attempting to evade the obligation of showing kindness. The heading of the chapter in our A.V. supplies the best answer, “Christ teacheth the lawyer how to take every one for his neighbour that needeth his mercy.” It is said of Themistocles, that having a house to let, he had painted on the door, “A house to let, having a good neighbour.”

Numb. xvi. 1.—Near neighbourhood often leads men into conspiracies for evil. The Reubenites were next to the Kohathites in the encampment in the wilderness, hence they were led to join them in the insurrection against Moses and Aaron.

John iv. 9.—Near neighbourhood is a frequent cause of jealousy and enmity. “The Jews have no dealings with the Samaritans.”

Prov. xxvii. 10.—“Better is a neighbour that is near,” if kind and sympathising, “than a brother (a near kinsman) far off,” and not friendly.

- Prov. xxv. 17.—“Withdraw thy foot from thy neighbour’s house, lest he be weary of thee, and so hate thee.” We may go to the best and kindest neighbour too frequently, or interrupt him at an unseasonable moment. Therefore “make thy foot precious,” *i.e.*, rare. Familiarity should never lessen the sense of respect.
- Gal. v. 13, 14.—“By love serve one another.” The Apostle’s application of the law of neighbourliness. Cf. our English word generosity, which, derived from *genus*, should teach the obligation of kinship.
- Prov. xii. 26.—“The just man guideth his neighbour.” The Speaker’s Commentary says, “This is the more correct rendering, and forms a better contrast with the other clause, ‘but the way of the wicked seduceth them.’”
- Ps. xxiv. 4.—“Nor sworn deceitfully.” The P.B. adds, “to his neighbour”—a mark of the good man.
- Matt. vi. 1.—What is called “alms” in the text is “righteousness” in the margin, because, say some, almsgiving in the rich is the moral due they owe to those who are poor.
- Ps. li. 4.—“Against thee.” Sins against a neighbour are sins against God—made in the image of God, and the object of God’s love and care; so Joseph showed the right spirit (Gen. xxxix. 9). See Lev. vi. 2, “trespass against the Lord, and lie unto his neighbour.”

## NEWNESS—SPIRITUAL

- 2 Cor. v. 17.—“If any man be in Christ, he is a new creature,” or, “new creation” (Gal. vi. 15; Eph. ii. 10); “born again,” or born anew (John iii. 3-7; 1 Pet. i. 23, ii. 2); “a new man” (Eph. ii. 15, iv. 24; Col. iii. 10).
- Heb. viii. 8-13; Matt. xxvi. 28.—Under a new and better covenant (Jer. xxxi. 31); “new,” in regard to its perpetuity and superior inward teaching.
- Heb. x. 19, 20.—Having access to God “by a new and living way” (John x. 9; xiv. 6).
- Ezek. xi. 19, xxxvi. 26; 1 John iii. 24.—Having “a new heart and new spirit,” a heart of flesh in place of a stony heart, cold and dead.
- Isa. lxii. 2; lxxv. 15.—“A new name” (Rev. ii. 17, iii. 12; Luke x. 20).
- John xiii. 34, xv. 12-17; 1 John iii. 7, 8.—“A new commandment;” old, and yet new.
- Ps. xxxiii. 3; xl. 3, &c.—Singing “a new song.”
- Eph. iv. 23.—“Renewed in the spirit of your mind.”

Rom. vi. 4.—Walking “in newness of life.”

Rom. vii. 6.—Serving “in newness of spirit.”

Col. iii. 10.—Renewed in knowledge.

Isa. lxxv. 17 ; lxxvi. 22.—Looking for “the new heavens and new earth,” “the New Jerusalem,” the time when the Lord shall say, “Behold, I make all things new” (Rev. xxi. 5).

## OBEDIENCE—SPIRITUAL

1 Pet. i. 11.—Like the obedience of *children* to their parents.

Rom. vi. 16.—Of *servants* to the master.

Matt. viii. 9.—Of *soldiers* to the captain.

2 Tim. ii. 5.—Of an *athlete* to the rules of the course, striving “lawfully.”

Matt. vi. 8.—Of the holy *angels* (Ps. ciii. 20).

Eph. vi. 6.—“Doing the will of God from the heart.”

*Deuteronomy*.—No book of Holy Scripture lays more stress upon holy obedience. It contains the repetition of the Law, and sets forth the obligation of observing it in the strongest terms, and with great variety of expression. Chap. xiii. 4, *e.g.*, has six terms. Israel was bidden to “observe and do” the commandments; to study and know the law of God, and then to do it; to “keep,” to “remember,” to “take diligent heed,” to “carefully hearken,” to “perform,” &c. Cf. Ps. cxix. 4; Jer. vii. 23.

John xiv. 21.—The *Gospel of St. John* in the New Testament dwells much also upon holy obedience. Christ speaks of keeping “His commandments.” The word means more than mere obedience; it implies keeping His words in mind, storing them in the memory, hiding them in the heart.

Rom. vi. 16.—Obedience is the obligation of all service. No man can be a true servant, and not follow the master’s will.

Ps. xl. 8.—The ear is the member of the body which represents attention and obedience. The same Hebrew word is used for to hear and to obey.

Rom. i. 5, margin; xvi. 26.—Spiritual obedience must be the “obedience of *faith*,” as when our Lord said to the paralysed man, “Stretch forth thine hand.”

Deut. xi. 1.—It should be the result and fruit of *love* (John xiv. 15, 21; xv. 10).

James ii. 11.—It should be *universal*—extending to everything the Lord hath commanded (Ps. cxix. 6). See Acts



- xiii. 22. We read of some who are "partial in the Law" (Mal. ii. 9).
- I Cor. ix. 17.—*Cheerful* (2 Cor. ix. 7; Ps. xl. 8)—"willing and obedient" (Isa. i. 19; 1 Chron. xxviii. 9).
- Ps. cxix. 32, 60.—*Prompt* (2 Chron. xxix. 36; Zech. viii. 21; Gal. i. 16).
- Deut. v. 29.—*Constant*. As universal for all commands, so constant for all times (Ps. cvi. 3, cxix. 6; 1 Chron. xxviii. 7; 2 Chron. xv. 12-15).
- Ps. xix. 11.—In keeping of God's commandments there is great reward.
- Deut. xi. 27; xxviii. 1-3.—The blessing of God (Luke xi. 28; James i. 25; Rev. xxii. 14).
- Prov. xix. 16.—"He that keepeth the commandment keepeth his own soul." Obedience is the high-road to present happiness and eternal life. The man who obeys the laws of God "shall feel no evil thing" (Eccles. viii. 5).
- John vii. 17.—Trustful obedience has the promise of clearer light and fuller knowledge. In doing, we are led to fuller knowing.
- Matt. vii. 21.—Is an evidence of a right spirit. "If ye obey My voice" runs through all the Law.
- Exod. xl., &c.—*Moses*, how often are we told of him. doing "as the Lord commanded"?
- Josh. iv. 2, 4, 5, 8, 16, 17; v. 15; vii. 13, 16; viii. 13, 18; xi. 9, 15, 23.—Joshua's following the Divine direction.
- Acts xi. 23.—Brings comfort and joy to the obedient.
- John xiii.-xvii.—Seven times in these closing words our Lord speaks of obedience as a test of true love to Him.
- I Sam. xv. 22.—The loving obedience rendered from the heart is of far more value than any external sacrifice. (See Ps. xl. 6-8; l. 8; li. 16; Prov. xv. 8; Isa. i. 11; Jer. vii. 21-23; Hos. vi. 6; Micah vi. 6; Matt. ix. 13, xii. 7; I Cor. vii. 19).
- Matt. vii. 21-27.—Than bare knowledge and profession—"not hearers only, but doers of the word" (James i. 22).
- Jer. xxxv.—The *condemning power of social virtues*. "The words of Jonadab, the son of Rechab . . . are performed, but My words," &c.
- The LORD JESUS was the perfect example of obedience. "Though He were a Son, yet learned He obedience" (Heb. v. 8). As prophesied in Ps. xl. 8, He could say, "I delight to do Thy will, O God; yea, Thy law is within My heart." His obedience was in all things and at all

times "perfect" (1 Pet. ii. 22; Heb. vii. 26); "as the Father gave Him commandment" (John x. 18; xii. 49; xiv. 31); in the room and stead of His people (Rom. v. 19; Phil. ii. 8; Heb. v. 8, 9); and was pleasing and acceptable unto God (Matt. xii. 18; John viii. 29; 2 Pet. i. 17).

## OBLIGATION

Exod. xx. 2.—"I am the Lord thy God, which brought thee out," &c. Obligation is bound up with the Moral Law. God's relation to Israel, and Israel's relation to God.

Gen. xvii.; Gal. v. 3.—*Circumcision*. "Every man that is circumcised is a debtor to do the whole Law. So with baptism now, only with greater force.

Mal. i. 6.—The *position* of a child and of a servant binds them to parent and master. God's children are servants and stewards, "required to be faithful" (1 Cor. iv. 1, 2). "A bishop must be blameless as the steward of God" (Titus i. 7).

Prov. iii. 27.—*Ability* is attended with obligation. "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."

Neh. vi. 11.—*Office*. Place and power. "Should such a man as I flee?" said pious Nehemiah. *Noblesse oblige*.

Ps. cxvi. 12.—*Favours received*. "What shall I render?" asked the Psalmist. He saith not, "Shall I render," as if it were optional to offer or not. But what—how can I show my gratitude to God?

Matt. x. 8.—"Freely ye have received, freely give." Our giving should be according to our receiving.

Exod. xiii. 2.—"Sanctify unto Me all the *firstborn*." God spared the firstborn of Israel. Was it not just and becoming, that they should dedicate their firstborn to Him?

Deut. xxvii.—*Amen*. When the Lord ordered the blessings and the curses to be pronounced upon Ebal and Gerizim, the people gave their assent and consent, and bound themselves to abide by the laws then and there declared, by saying each time, "Amen."

Neh. v. 9.—Our *character as witnesses* for God's truth should be a constraining motive. "Ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?"

Matt. xxv. 14.—The *parable of the talents* well sets forth Christian responsibility and obligation.

Luke xix. 12.—The *parable of the pounds*.

- 2 Tim. i. 14.—“That good thing (deposit) which was committed unto thee, keep” as a sacred trust.
- Luke xvii. 15.—The *ten lepers*. Our Lord’s dealing with the ten lepers shows how much more He regards the appreciation of moral obligation, than the exact performance of ceremonial observances.
- Isa. xl.–lxvi.—The second part of Isaiah is full of most earnest pleadings with Israel. They were bound to serve God on every ground—of His being their Creator, Preserver, Redeemer, Deliverer—their fathers’ God—their covenant God. Alas! how little men think that favours received and forgotten bring greater condemnation. God’s judgments are according to our privileges (James iii. 1).
- Acts v. 29.—“We ought to obey God rather than men” (iv. 19).
- Acts xiii. 47.—“For so hath the Lord commanded,” a quotation from Isa. xlix. 6, which was a prophecy. But here the prophecy addressed to Christ is turned into a command to His servants.
- Acts xxvii. 23.—“Whose I am, and whom I serve.” See Ps. c. 3, margin.
- Rom. i. 14.—Every faithful minister acknowledges his debt of obligation to Christ and to his fellow-men, to make the Gospel known.
- Rom. viii. 12.—Every faithful Christian feels the debt, to live not after the flesh, but after the Spirit (Col. ii. 6, 7).

## OFFENCE

- Matt. xviii. 7.—In a fallen world offences must be looked for.
- 1 Cor. x. 32.—God’s children should be careful not to give them needlessly (Ps. lxxiii. 15; 2 Cor. vi. 3; 1 Tim. v. 14).
- John xvi. 1.—Nor to be hurt by them if given (Ps. cxix. 165; Rom. xvi. 17).
- Rom. xiv. 21.—They should be willing to exercise self-denial, even in lawful things, rather than be a hindrance to others (1 Cor. viii. 13).
- 1 Cor. viii. 11.—To wound a weak brother’s conscience is to sin against Christ.
- Matt. xviii. 10.—The Lord is very tender of His little ones.
- Matt. xiii. 55; xxvi. 31.—Even the teaching and lowly station of our blessed Lord was a ground of offence to many (John vi. 58–61).
- Isa. liii.—The heading of this chapter in A.V. is “The prophet, complaining of incredulity, excuseth the scandal of the cross.” Cf. Gal. v. 11. Cf. The prophecy of “the stone

of stumbling and rock of offence" (Isa. viii. 12) fulfilled (1 Pet. ii. 8).

1 Cor. i. 23.—Even the Gospel, alike by its mystery and its simplicity, is a cause of stumbling to the unbelieving (Rom. ix. 32, 33). Bright sunlight offends sore eyes

Ps. v. 8; xxvii. 11; liv. 5, margin.—Evil men are constantly watching, like Daniel's accusers (vi. 4), to find occasion of reproach against the godly, like Jeremiah's "familiar," who watched for his halting (Jer. xx. 10; Matt. xii. 10; Luke xi. 54).

Eccles. x. 4.—Unjust reproaches are best met by meekness. "Yielding pacifieth great offences."

1 Tim. v. 14; 2 Sam. xii. 14.—"Give none occasion to the adversary to speak reproachfully." Believers should never lose thought of their corporate character. Remember Aaron's calf, Gideon's ephod, David's sin, Peter's fall.

Lev. xix. 14.—There is a moral application of the law of Moses: "Thou shalt not put a stumbling-block before the blind."

Matt. xvii. 24-27; xxii. 17-21; Luke xii. 13, 14.—The Lord Jesus, by miracles and examples, showed His tender care not to give offence.

Acts xxiv. 16.—St. Paul beautifully followed in the Master's steps (1 Cor. viii. 13, ix. 12, x. 33; 2 Cor. vi. 3, xii. 13-15).

Phil. i. 10.—"That ye be . . . without offence." The word may mean either taking offence or giving offence.

## ONE THING

Eccles. iii. 19.—"One thing (a common death) befalleth all"—alike, man and beast; "as one dieth, so dieth the other;" "in that war there is no discharge."

Luke x. 42.—"One thing is needful, and Mary hath chosen that good part, which shall not be taken away from her."

Mark x. 21.—"One thing thou lackest"—not one thing only, but one supremely=one thing as a special test of the heart and character.

John ix. 25.—"One thing I know, that, whereas I was blind, now I see."

Ps. xxvii. 4.—"One thing have I desired of the Lord . . . that I may dwell in the house of the Lord for ever," &c.

Phil. iii. 13, 14.—"One thing I do, forgetting those things which are behind, and reaching forth . . . I press toward the mark of the prize of the high calling."

Josh. xxiii. 14.—Not one thing failed Israel of all the good things the Lord spake "concerning them."

2 Pet. iii. 8.—"One thing" is sure—the second coming of the Lord. Though it seem to us long delayed, yet with Him "one day is as a thousand years, and a thousand years as one day."

Matt. xxiii. 8, R.V.—"One is your Teacher, even Christ."

Matt. xxiii. 10.—"One is your Master."

Matt. xxiii. 9.—"One is your Father."

Eph. iv. 4.—"One Lord"—one God and Father of all.

## OPENED THINGS

Acts xvi. 14.—The heart, to receive the Word.

Ps. li. 15.—The lips, for praise.

Ps. cxix. 18.—The eyes, for understanding.

Ps. xl. 6.—The ear, for obedience.

Ezek. iii. 27.—The mouth, for speaking.

Deut. xv. 11.—The hand, for giving.

## OPPORTUNITY

Eccles. iii. 2.—"To every thing there is a season, and a time to every purpose under heaven" (viii. 6).

Isa. lv. 6.—A time to "*seek the Lord*, while He is near." "A time of finding" (Ps. xxxii. 6, margin).

John ix. 4.—A time of *work*. Day is the labourer's joy. "The night cometh, when no man can work" (Eccles. xi. 6).

Gal. vi. 10.—"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Rom. xii. 11.—"Fervent in spirit, serving the Lord." The R.V. reads in the margin, "Some ancient authorities read, Serving the opportunity."

Eph. v. 16.—"Redeeming the time"—buying up or forestalling the opportunity.

Isa. xlix. 8.—"An acceptable time"—a time of grace (Ps. lxix. 13; 2 Cor. vi. 2).

2 Cor. vi. 2.—"The day of salvation."

Ps. xcv. 7; Heb. iii. 7.—"To-day, if ye will hear His voice."

Rev. iii. 20.—"Behold, I stand at the door and knock."

Acts xiv. 27.—"An open door"—a special opportunity of preaching the Gospel (1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3; Rev. iii. 8).

Prov. x. 5.—"He that gathereth in summer is a wise son."



- Prov. xxv. 11.—“A word fitly spoken is like apples of gold in pictures of silver.” The margin says, “A word upon its wheels.” Gesenius translates it, “according to its due time,” time’s revolution being often compared to a revolving wheel—a word spoken appropriately and aptly.
- Prov. xv. 23.—“A word spoken in due season (judicious and opportune) how good is it.”
- Prov. vi. 6-8.—A wise man will learn a lesson from the lower creatures—the ant, the stork, the turtle dove, &c. Alas! the illustration is given as a rebuke to the unobserving and the improvident (Jer. viii. 7).
- Esther iv. 14.—“Who knoweth whether thou art come to the kingdom for such a time as this?” God’s providence is often signally manifested in raising up fit persons for fitting times.
- Exod. xvi. 19-21.—The manna could only be gathered early in the morning.
- 2 Cor. ii. 12.—An *open door*. A special call for God’s servants to go forth and witness for His truth (Acts xiv. 26; 1 Cor. xvi. 9; Col. iv. 3; Rev. iii. 8).
- John v. 4.—The *Pool of Bethesda*. A remarkable instance of the patience some show to seize a favourable opportunity. The impotent man had been there thirty and eight years, knowing that the chance of cure depended upon stepping first into the healing waters. Year by year he was disappointed, till at last, only by our Lord’s kind intervention, his patience was rewarded.

# MADE GOOD USE OF

- Gen. xli. 46-49.—*Joseph*. What good use he made of the seven years of plenty, to provide for the predicted seven years of famine.
- 1 Kings iii. 9.—*Solomon* showed a noble spirit, in filling up the Lord’s *carte blanche*, not for his own honour, but in asking for a wise and understanding heart.
- Luke vii. 3.—The *Centurion*, when he heard of Jesus, sent and obtained the healing of his servant.
- John iv. 47.—The *nobleman* pleading for his son.
- Matt. xv. 21-28.—The *Syrophaenician mother*. Our Lord apparently never came into these parts before, and never did again. But by seizing the opportunity when He did come, she gained her heart’s desire.
- Mark x. 46-52.—*Blind Bartimæus*, when he heard that Jesus passed by, seized the occasion against all discouragement, and received his sight.

Luke xix. 4.—*Zacchæus*, rather than lose the opportunity of seeing Jesus, climbed up into a sycamore tree, and obtained more than he sought.

Luke x. 39.—*Mary*, when Jesus came to the house, sat at His feet listening with rapt reverence to His words.

John xi. 3.—*Mary* and *Martha*, knowing where He was, sent for His kind help when *Lazarus* fell sick.

Mark vi. 54-56.—Vast crowds that came from all parts, when they heard that Jesus was near, brought their sick in beds, anxious to catch the opportunity of securing His healing powers.

#### LOST OPPORTUNITIES

Prov. xx. 4.—“The sluggard will not plow by reason of the cold, therefore shall he beg in harvest and have nothing.”

Prov. x. 5.—So “he that sleepeth in harvest,” when he ought to be reaping, is “a son that causeth shame.”

Judg. v. 15.—The tribe of *Reuben*, when called to help in time of war, appear at first to have been rightly disposed, but the zeal cooled, and the opportunity was lost.

1 Kings xx. 40.—“As Thy servant was busy here and there, he was gone.”

Luke xiii. 16.—The *barren fig-tree*, symbol of the Jewish nation. Naturalists tell us that three years is ample time to test a fig-tree.

Luke xix. 42.—*Jerusalem*. Who can describe our Lord’s lament. “If thou hadst known . . . in this thy day.” But, alas! “Jerusalem knew not the time of her visitation.”

Matt. xxv. 10.—“The door was shut.”

John xx. 20-25.—*Thomas*, absent from the meeting of the twelve, lost the blessing of the risen Saviour.

Rev. ii. 21.—*Thyatira*. “I gave her space to repent . . . and she repented not.”

#### ORDER

*Leviticus*. The due ordering of the Mosaic Ritual was all arranged by the Divine appointment.

Numb. ii.—The order of the tribes in their encampment.

1 Chron. xxiii.-xxv.—*David* carefully arranged the courses of the priests and Levites, the singers, officers, &c. *Hezekiah* afterwards renewed it (2 Chron. xxxi. 2, 3).

1 Chron. xv. 13.—The Lord showed Himself jealous of any

- infringement of the Divine appointment, as in the case of Uzzah, when "they sought him not after the due order," and King Uzziah (2 Chron. xxvi. 20, 21).
- Ezra iii. 4.—"As the duty of every day required."
- Mark vi. 39, 40.—Our Lord showed a love for order in His miracle of feeding the multitudes.
- 1 Cor. xiv. 40.—St. Paul lays down rules for proper order in the service of the Church, summing up all in one general principle, "Let all things be done decently and in order," for "God is not the author of confusion but of peace" (ver. 33) See chapter xii.
- 2 Tim. ii. 5.—"If a man also strive for masteries, yet is he not crowned, except he strive lawfully" (according to the rules prescribed).
- Col. ii. 5.—It was a joy to St. Paul to know the "order" of the Church at Colosse.
- 1 Thess. v. 14.—"Warn them that are unruly." Margin, "disorderly"—literally, breaking the rank like soldiers on march (2 Thess. iii. 11).

## PARDON

- Mark ii. 7.—Is the special prerogative of the Almighty (Dan. ix. 9; Micah vii. 18, 19); an act of His grace, "the riches of grace" (Eph. i. 7; Exod. xxxiv. 7; Rom. v. 15, 16); of His great mercy (Ps. lvii. 1); of His goodness (2 Chron. xxx. 18; Ps. lxxxvi. 5); of His forbearance (Rom. iii. 25); of His Divine justice (1 John i. 9).
- Heb. ix. 22.—Is *not* granted by Him without atonement—"the shedding of blood," representing the life (Lev. xvii. 11).
- Eph. i. 7.—"The precious blood of Christ" is efficacious for, and that only; all other means are insufficient (Micah vi. 6-8; Jer. ii. 22; Matt. xxvi. 28; Heb. ix. 13, 14; x. 4; 1 Pet. i. 19; 1 John i. 7).
- Neh. ix. 17.—The Lord Jehovah is a God "*ready* to pardon." Margin, "a God of pardons" (Ps. lxxxvi. 5).
- Isa. xliii. 25.—To pardon *freely*, not for our merit, but of His grace, for His own name's sake (Jer. xiv. 7); for the name of Christ (1 John ii. 12).
- Isa. lv. 7.—To pardon *abundantly*. Margin, "to multiply, to pardon," as if never weary.
- Ps. ciii. 11, 12.—To pardon *completely* beyond our conception. By pardon our sins are removed as far as the east is distant from the west, as the heaven is high above the earth; blotted (wiped) out as a dark cloud from the sky

- (Isa. xlv. 22); as a cancelled bond (Isa. xliii. 25); borne away (Isa. xxvii. 9); covered (Ps. xxxii. 1); passed by (Micah vii. 18).
- Jer. xxxi. 34 (quoted, Heb. viii. 12; x. 17).—How encouraging is the thought. Sins once pardoned are never remembered again in judgment. In the strong language of the prophet they are cast like a stone in the depths of the sea (Micah vii. 19); "cast behind the back," out of sight (Isa. xxxviii. 17); not to be mentioned (Ezek. xviii. 22).
- Isa. i. 18.—The promise of pardon extends to the worst of sins—crimson and scarlet, double dyed, ingrained, "Jerusalem sinners" (Luke xxiv. 47; Jer. xxxi. 34, xxxiii. 8).
- Hos. xiv. 3.—Pardon is often joined with healing. When God pardons the guilt of sins He heals the wound.
- Ps. xxxii. 2; Rom. iv. 6–8.—The non-imputation of sin is joined with the imputation of righteousness; so St. Paul, quoting the words, "will not impute sin," connects it with "imputeth righteousness without works."
- 1 John i. 9.—The forgiveness of sin is to be sought by sincere confession and true repentance (2 Chron. vii. 14; Ps. xxxii. 5; Prov. xxviii. 13; Mark i. 4, 15; Acts ii. 38).
- Ps. xxv. 11.—By earnest and believing prayer.
- Acts x. 43.—By faith in Christ.
- Isa. xii. 1.—The pardon of sin brings sweet comfort to the pardoned, the turning away of God's frown, the beaming forth of His smile (Isa. xliii. 23, 24).
- Ps. cxxx. 4.—Should lead to reverential fear, as when men "tremble" at God's goodness and mercy (Jer. xxxiii. 8, 9).
- Luke vii. 47.—To holy love. The greater the forgiveness the greater the love.
- Job xxxiv. 32.—To holiness and striving against further sin. Should the forgiven prodigal go astray a second time?
- Ps. ciii. 4.—To thanksgiving and praise. David makes it his first theme—"who forgiveth all thine iniquities."
- Ps. xcix. 8.—Forgiveness may be followed by chastening. The guilt of sin may be put away, whilst the temporal effects of sin may remain (2 Sam. xii. 14).

## PARTAKERS OF SPIRITUAL BLESSINGS

- Phil. i. 7.—"Ye all are partakers of my grace." Margin, "with me of grace."
- Heb. iii. 14.—"Partakers of Christ"—of God's promise alike to Jew and Gentile, of Christ, by the Gospel.

- Heb. vi. 4.—“Partakers of the Holy Ghost.” “The fellowship of the Spirit” (Phil. ii. 1).
- 2 Pet. i. 4.—Partakers of the Divine nature.
- Heb. iii. 1.—“Partakers of the heavenly calling.”
- 1 Pet. iv. 13.—“Partakers of Christ’s sufferings” (2 Cor. i. 7).
- 2 Cor. i. 7.—“Partakers of the consolation.”
- 2 Tim. i. 8.—“Partakers of the afflictions of the Gospel.”
- 1 Cor. x. 21.—“Partakers of the Lord’s table,” of “that one Bread” (ver. 17).
- Heb. xii. 8.—Partakers of Divine chastisements—the portion and privileges of all true sons of God.
- Heb. xii. 10.—“Partakers of His holiness”—the result of sanctified chastening.
- Col. i. 12.—“Partakers of the inheritance of the saints in light.”
- 1 Pet. v. 1.—“Partakers of the glory to be revealed.”
- The saints are partakers of the benefits of—
- Gal. ii. 20.—Christ’s cross and death (Rom. vi. 8).
- Rom. vi. 5.—Christ’s resurrection (Eph. ii. 5 ; Col. iii. 1).
- Rom. viii. 17.—Christ’s glory and heirship.
- 2 Tim. ii. 12.—Christ’s reign.
- John xvii. 13.—Christ’s joy.
- John xvii. 26.—Christ’s gracious love.

## PATIENCE

- Heb. x. 36.—A grace which all men need—in its double sense of endurance and waiting.
- James v. 7.—As in the affairs of this world, the *husbandman* waits patiently for the precious fruit of the earth, and “has long patience for it.”
- Heb. xii. 1.—The *racer* slackens not in running the race set before him.
- Hab. ii. 3 ; Ps. cxxiii. 2.—The *servant* waits to know the master’s will.
- 2 Pet. i. 6.—So patience has an important place in the chain of Christian graces.
- Rom. ii. 7.—“Patient continuance in well-doing” (Gal. vi. 9).
- Luke viii. 15.—Patiently receiving the good seed of the word, and bringing forth fruit.
- Rom. xii. 12.—Patience in enduring affliction (Luke xxi. 19 ; 2 Thess. i. 4 ; 1 Pet. ii. 20).
- Lam. iii. 26.—Patience in bearing the yoke.
- Ps. xxxvii. 7.—Patience in waiting on God.
- Rom. viii. 25.—Patience in waiting the fulfilment of the promises (Gal. vi. 5 ; Heb. vi. 12, x. 36).



Ps. xl. 1.—Patience in looking for the manifestation of the favours of God.

1 Cor. i. 7.—Patience in waiting for the second coming of Christ (2 Thess. iii. 5).

Ps. xxxvii. 4.—Quiet patience is one of the best antidotes to fretfulness.

Isa. xxviii. 16.—“He that believeth shall not make haste” —to fly to false dependencies for help.

Rom. xv. 5.—The Lord God is “the God of patience.”

2 Thess. iii. 5, margin.—The Lord Jesus is the perfect pattern of patience. Cf. Rev. i. 9; Heb. xii. 3.

Rom. xv. 5.—The Holy Scriptures are the teachers of patience.

Rom. v. 5.—Tribulation is the school of patience (James i. 3).

James i. 3, 4.—Perfection—completeness of character—is the happy result wrought out by patient continuance in doing the will of God.

2 Cor. vi. 4.—“In much patience”—is the first qualification mentioned for those who would commend themselves “as the ministers of God” (cf. 1 Tim. iii. 3, vi. 11; 2 Tim. ii. 24); “in all patience” the first sign named of an apostle (2 Cor. xii. 12).

Col. i. 11.—St. Paul’s prayer for the Colossians is remarkable, that they might be “strengthened,” not to do some heroic deed or grand exploit, but “unto all patience and long-suffering with joyfulness.” It often requires greater strength to bear than to do.

Ps. xxxix. 7-10.—The heading of the psalm says, “Reverence of God’s judgments and prayer are His bridles of impatience.”

Eccles. vii. 8.—Very blessed are the adjuncts of patience. It is allied with faith (2 Thess. i. 4; Heb. vi. 12) and temperance (self-restraint) (2 Pet. i. 6). It is the seed of which comes the flowers of experience (Rom. v. 4); of joyfulness (Col. i. 11); of godliness (2 Pet. i. 6); well-pleasing to God (1 Pet. ii. 20; Rev. ii. 23); and attractive before men (Rev. xiii. 10, xiv. 13; 1 Thess. i. 3; 2 Thess. i. 4).

See Scrip. Ill.

## PATRIOTISM

Gen. xlvii. 29, 30.—*Jacob’s* desire to be buried in Canaan marked him as a lover of his country, and a believer in the promises. So Joseph (l. 25; Heb. xi. 22).

Exod. ii. 11-15.—*Moses* killing the Egyptian, and willing to

- share affliction with his own people, rather than to enjoy the pleasures of Egypt (Heb. xi. 24-26); pleading for his people (Exod. xxxii. 31, 32); exalting their pre-eminence (Deut. iv. 7, 8); was a true patriot.
- 1 Sam. xii. 23.—*Samuel*—the forgiving and earnest intercessor.
- 1 Sam. iv. 13.—*Eli*, whose chief concern was for the ark of God.
- 1 Sam. xvii. 25, 26.—*David*, when a youth, was inspired with patriotic zeal for the honour of his country. "Who is this uncircumcised Philistine, that he should defy the armies of the living God?"
- 1 Kings iii. 9-12.—*Solomon* asked not for his own advantage, but thought of the people. "Give Thy servant an understanding heart to judge Thy people."
- 2 Chron. xvii. 1-9., *Jehoshaphat*; 2 Chron. xxix., *Hezekiah*; and 2 Chron. xxxiv., *Josiah*—the three great reformers of Judah; also *Elijah*; were all true patriots.
- Jer. ix. 1; xiv. 13.—*Jeremiah*.
- Dan. ix.—*Daniel* served under five kings (Nebuchadnezzar, Evil-Merodach, Belshazzar, Darius, and Cyrus), and was always a patriot.
- Ezra i. 2-5; iii. 1; vii. 27.—*Ezra* stirred up the people to build the Temple.
- Neh. i. 2-4; ii. 3, 10, 17; iv. 12.—*Nehemiah*.
- Esther viii. 6.—"How can I endure to see the destruction of my kindred?" See iv. 16; vii. 3, 4.
- Rom. x. 1; ix. 3.—*St. Paul*.
- 2 Sam. x. 12.—"Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth Him good."
- Ps. cii. 13-15.—"Thy servants take pleasure in her stones, and favour the dust thereof." See Pss. xcix., cxxxvii., and the Psalms of the Captivity.
- Ps. cxxii. 6.—"Pray for the peace of Jerusalem; they shall prosper that love thee."

## PEACE

- Rom. xv. 33.—Comes from "the God of peace," a title of God used only by St. Paul, and by him six times (xvi. 20; 2 Cor. xiii. 11; Phil. iv. 9; 1 Thess. v. 23; Heb. xiii. 20). He "creates peace" (Isa. lvii. 19); "ordains peace" (xxvi. 12); speaks peace to His saints (Ps. lxxxv. 8).
- Isa. ix. 6.—The Lord Jesus is the "Prince of peace," foretold in prophecy long before His birth; "the Lord of

peace" (2 Thess. iii. 16); the Shiloh or peace bringer (Gen. xlix. 10); the Priest after the order of Melchizedek (Heb. vii. 1-3); King of righteousness, and King of peace. It is He who came to make peace (Eph. ii. 15); to preach peace (Eph. ii. 17); yea, He is our peace (Eph. ii. 14). See Isa. liii. 3; Zech. vi. 14; Acts x. 36; Luke i. 79; John xiv. 27.

The Lord Jesus brought peace as a prophet (John xvi. 33); as a priest (Col. i. 20); as a king (Isa. ix. 6). Peace was announced at His birth (Luke ii. 14); peace He bequeathed before His death (John xiv. 27); peace was His salutation to the disciples after His resurrection (John xx. 19, 21, 26).

Gal. v. 22.—The work of the Holy Spirit in the heart is "love, joy, peace," &c. (Rom. xiv. 17).

Eph. vi. 15.—Peace is as proclaimed in the Gospel, "the Gospel of peace" (Isa. lii. 7; Acts x. 36; Rom. x. 15).

(It is striking to observe how the title of God is changed from the Old Testament to the New Testament. In the Old Testament one of the most frequent titles was "the Lord of hosts," as of a God ruling a vast army. In the New Testament, "the God of peace.")

Lev. iii.—The *peace-offering* represented very strikingly reconciliation and peace with God through Christ.

Mark iv. 39.—"Peace, be still." It is said, after the violent storms on the Lake of Galilee subside, the waters generally continue to throb and heave for hours. How marked was the contrast when our Lord spoke the words with power, "Peace, be still," &c.

Job xxii. 21.—Comes from the spiritual and intimate knowledge of God.

Rom. v. 1.—As the blessed consequence of a justified state.

Isa. liv. 11.—Of being taught of God.

Isa. xxxii. 17.—Of the work of righteousness (James iii. 18).

Ps. cxix. 165.—Of the sincere love of the law of God.

Prov. iii. 17.—Of walking in the paths of wisdom.

Rom. viii. 6.—Of being spiritually minded.

Phil. iv. 7.—Of carrying everything to God in prayer, with thanksgiving.

Ps. xxiii. 2.—The Good Shepherd leads His flock to green pastures beside the still waters, where they lie down in peace and rest.

Isa. xlviii. 16.—Peace in another view is a deep river, broad and constant. Cf. Ps. xlv. 4.

Ps. xxix. 11.—Peace is generally most precious after the

- storm. So was it when our Lord stilled the tossing waves on the troubled lake, and said, "Peace, be still."
- Col. iii. 15.—Peace is like the umpires who settled differences in the ancient games.
- Ps. xxxiv. 14.—"Seek peace and pursue it." Believers are to follow after peace (Heb. xii. 14) with eagerness and steady perseverance.
- Rom. xv. 13.—To look for it to be given in most abundant measure—"fill you with *all* joy and peace in believing" (Ps. lxxii. 7; Jer. xxxiii. 6).
- Isa. xxvi. 3.—"Thou wilt keep him in perfect peace, whose mind is stayed upon thee." Peace is the believer's every-day privilege. He may not always have joy—sometimes, like Hezekiah, for peace there may be bitterness—yet the covenant of God is firm. Undoubting trust is sure to bring unchanging peace.
- Phil. iv. 7.—Peace follows after believing prayer, and the more we pray as confiding children, the more we find the Lord God our providing Father.
- Ps. xxxvii. 37.—"Mark the perfect man," or, as the P.B. version is, "Keep innocency and take heed unto that which is right, for that shall bring a man peace at the last." So "the Lord of peace" is ready to give "peace always by all means" (2 Thess. iii. 16)—peace in life, peace in death. Cf. aged Simeon (Luke ii. 29) and dying Stephen (Acts vii. 60).
- Ps. lxxxv. 8.—A *caution*. "The Lord will speak peace to His people and to His saints, but let them not turn again to folly."
- Isa. lvii. 2, 21.—A *contrast*. The righteous "shall enter into peace." "There is no peace, saith my God, to the wicked."

## PILGRIMS AND STRANGERS

- Ps. cxix. 54.—"Thy statutes have been my *songs* in the house of my pilgrimage." Think not that pilgrimage is always sad and sorrowful. The pilgrims of God have joy; they "sing in the ways of the Lord" (cxxxviii. 5).
- Exod. vi. 4.—*Canaan*, though the land of rest after the wilderness, was still a place of pilgrimage. The people were to be strangers and sojourners with the Lord (Lev. xxv. 23).
- Gen. xlvii. 9.—*Jacob*, after his long and changeful life, well spoke of his career as a pilgrimage.
- Exod. xii. 11.—*Israel*, on leaving Egypt on the Passover

night, stood at the Paschal feast with their loins girded, their shoes on their feet, and their staff in their hand, the very type of earnest pilgrims.

Numb. xxxiii.—*Wilderness changes*. Here we have a list of Israel in the wilderness—forty-two different stations in forty years, and these probably only the most important.

The whole Book of *Numbers* is the Book of Pilgrimage, as Genesis is of Creation, Exodus of Redemption, Leviticus of Worship.

Deut. xvi. 13.—The *Feast of Tabernacles*. One purpose of it apparently was to keep the people in remembrance of their wilderness life (Lev. xxiii. 23, 34-43).

Pss. cxx.—cxxxvii.—The *Songs of Degrees*. Fifteen psalms appointed to be sung on Israel's return from Babylon; or, as some suppose, as they went up year by year to the sacred feasts.

Heb. xi. 13.—The early saints confessed themselves "strangers and pilgrims on the earth," not looking on this world as their abiding home, but looking forward to a city yet to come (xiii. 14).

I Chron. xxix. 13.—So did David speak.

I Pet. i. 17.—With the true spirit of a pilgrim, God's children are called to pass their time in holy fear.

I Pet. ii. 11.—To "abstain from fleshly lusts which war against the soul."

I Cor. vii. 30, 31.—To moderate their care for earthly things (Luke xii. 22).

I Tim. vi. 8.—"Having food and raiment"—the traveller's portion (Gen. xxviii. 20)—therewith to be content.

Jer. l. 5.—To set their faces Zionward.

Jer. xxix. 7.—To pray for the good of the place where they may sojourn.

Ps. lv. 19.—The changes of a pilgrim's life are useful. "Because they have no changes, therefore they fear not God."

Ps. lvi. 8.—"Thou tellest my wanderings"—the pilgrim's comfort.

Deut. xxxiii. 25.—"Thy shoes shall be iron and brass," for the rough hills and slipping rocks of Canaan.

I Sam. ii. 9.—"He will keep the feet of His saints."

I Pet. i. 1-4.—God's saints may be "strangers scattered" abroad, but they are travelling to "an inheritance incorruptible, undefiled, and that fadeth not away."



## PLEASING GOD

Heb. xi. 6. Faith. "Without faith impossible."

Heb. xiii. 16.—Good works. "When a man's ways please the Lord" (Prov. xvi. 7).

Ps. lxi. 30, 31.—Praise from a humble heart is pleasing to the Lord.

Phil. iv. 18.—Liberality, especially in His cause.

1 Thess. iv. 1-4.—Separation from the world (2 Tim. ii. 4).

Ps. li. 19.—Spiritual worship and a holy life. "They that are in the flesh," &c. (Rom. viii. 8-10).

1 Thess. ii. 4.—Faithfulness and integrity of heart and purpose (Gal. i. 10; Acts iv. 18-20; Col. i. 10).

Gen. v. 24; Heb. xi. 7.—"*Enoch* . . . pleased God."

1 Kings iii. 10.—*Solomon's* choice pleased the Lord.

## PLEASURE—WORLDLY

(For the legitimate pleasure, that which is lawful and right, see *Happy*.)

Prov. xxi. 17.—"He that loveth pleasure (the word means in sinful excess) shall be a poor man; he that loveth wine and oil (a life of luxury) shall not be rich."

Prov. xv. 21.—"Folly is joy to him that is destitute of wisdom."

Prov. xiv. 13.—"Even in laughter (in the gayest moments) the heart is sad, and the end of that mirth is heaviness." Most pleasures leave a sting behind.

Prov. xxv. 16.—"Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith and vomit it." "Honey," well said Dionysius Milesius, "is to be tasted with the finger end, not with the hollow of the hand."

Prov. xxvii. 7.—"The full soul loatheth an honeycomb."

Heb. xi. 25.—"The pleasures of sin are but for a season." Few pleasures last long: how soon the sweetest cloy!

1 Tim. v. 6.—"She that liveth in pleasure is dead while she liveth." The Greek word used here is remarkable: it denotes weaving at a fast rate, and so symbolises lavish excess. Cf. James v. 5.

Eccles. vii. 4.—"The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth."

Luke viii. 14.—"Pleasures of this life"—one of the chief hindrances to the growth of the good seed. "Cares and riches and pleasures of this life."

Isa. xlvii. 8.—"Given to pleasures" a mark of Babylon (Rev. xviii. 7).

- 2 Tim. iii. 4.—“Lovers of pleasures more than lovers of God”—a mark of the last days.
- Eccles. ii. 1.—Solomon’s experiment is followed by the sad record of his experience.
- Luke xii. 19, 20.—The rich fool. “Thou hast much goods laid up for many years (abundance, and the prospect of continuance), eat, drink, and be merry.” But God said to him, “Thou fool, this night,” &c. Contrast Dives and Lazarus (xvi. 19–31).
- Eccles. xi. 9.—“Rejoice, O young man, in thy youth, and let thy heart cheer thee; . . . but know thou, that for all these things God will bring thee into judgment.”

## POOR

- Deut. xv. 11.—“The poor shall never cease out of the land” (Matt. xxvi. 11; John xii. 8).
- Prov. xxi. 17.—Some become poor by their own fault, from undue love of pleasure, from intemperance (xxiii. 21), from idleness (vi. 11, x. 4; xix. 15), and other avoidable causes.
- Lev. xxv. 25.—Some become poor through misfortune (Deut. xv. 17; Ruth ii. 20).
- Rom. xv. 26.—The Lord’s saints are often poor. Brethren “of low degree” (James i. 9); “least esteemed” by many in the Church (1 Cor. vi. 4); “the poor of the flock” (Zech. xi. 7; Acts xi. 29, 30).
- 2 Tim. ii. 20.—The vessels of wood and earth “in a great house.”
- Judg. vii. 13.—Like the cake of barley bread which smote the tent in Midian and overturned it.
- 1 Sam. ii. 7.—The condition of the poor is appointed and overruled by God. Poverty and riches are under His control (Job xxxiv. 19; Prov. xxii. 2).
- Lev. xxx. 12–16.—The *half-shekel* atonement money was appointed to be the same for the poor as for the rich: all need the same redemption.
- Leviticus*.—The institutions of the *Mosaic Law* were full of kind provisions for the poor—in the laws for strangers, widows, orphans, servants, &c., the right of gleaning, the prohibition of usury, retention of pledges, &c. There were offerings appointed for the poor as much as for the rich, and they are declared to be equally “a sweet savour unto the Lord.”
- Psalms*.—The Book of Psalms is enriched by continued declarations of kindness to the poor. The Lord provides

for them (lxviii. 10; cvii. 41; cxxxii. 15; cxlvi. 7); hears their cry (lxix. 33; lxxii. 12; cii. 17; xxxiv. 6); judges (vindicates) their cause (lxxxii. 3; cxl. 12); delivers them (xii. 5; xxxv. 10; lxxii. 12; cix. 31); exalts them when brought low (cvii. 41).

*Proverbs.*—The Book of Proverbs might well be called the “Poor Man’s Guide.”

*St. Luke’s* Gospel is especially the Gospel of the poor. St. Luke records the humble offering of the Virgin mother (ii. 24); the attention to be shown to the poor at feasts (xiv. 12–14); he sets forth the dangers of trusting to riches, and the compensations of poverty (vi. 20); the parable of the rich proprietor (xii. 15–21); and the rich man and Lazarus (xvi. 19–31).

Matt. xi. 5.—“To the poor the Gospel is preached,” &c. It was one of the special signs of the Messiahship of the Lord Jesus. Our Lord took Isa. lxi. 1 as the text of His first sermon at Nazareth.

James ii. 5.—*Poor, yet rich*—so are very many of God’s choice jewels—poor in this world, rich in faith now, and heirs of untold riches in the eternal future.

2 Cor. vi. 10.—*Poor, yet making many rich.* The Christian paradox, “Having nothing, and yet possessing all things.”

Ps. cxii. 9; Prov. xxix. 7, xxxi. 20.—Helping the poor is one of the privileges of those who have the power, more especially helping the godly poor (Acts xi. 29, 30; Rom. xii. 13, xv. 26; Gal. vi. 10).

Prov. xvii. 5.—“Whoso mocketh the poor reproacheth his Maker.”

Ps. xl. 17.—“*Poor and needy.*” It is noticeable how repeatedly these words are linked together, and how tenderly the Lord’s care for them is noted (Deut. xxiv. 14; Job xxiv. 14; Ps. ix. 8, xxxv. 10, xl. 17, lxx. 5, lxxii. 4, 13, lxxiv. 21, lxxxii. 4, lxxxvi. 1, cix. 26; Prov. xxx. 12, xxxi. 9; Isa. xiv. 30, xxv. 4, xxvi. 6, xxxii. 7, xli. 17; Jer. xxii. 16; Ezek. xvi. 49, xviii. 12, xxii. 29; Amos iv. 1, viii. 4).

Isa. lxi. 1.—The *meek*, quoted, Luke iv. 18, as “the poor.” The word seems to refer to those that bear poverty and trial meekly.

Judg. vi. 15.—*Gideon.* The poorest of a poor family (“my thousand is the meanest” is the marginal reading) was called to be one of the chief judges in Israel. Poverty may engender modesty, but it need not hinder elevation.

- 2 Sam. xii. 2.—*Nathan's parable*. There is often great kindness of feeling amongst the poor. Who can read of the one little ewe lamb being taken, without being touched?
- 2 Kings iv. 2.—*The prophet's widow*. Poverty is hard to bear when it threatens to break up a happy home. But God can help the widow in her need, as He did here by Elisha's miracle.
- Job xxix. 2.—*Job*. The patriarch Job was a noble example of kindness to the poor.
- Mark xii. 43, 44.—*The poor widow* who cast in her two mites into the treasury. Perhaps no example of liberality has ever been held up so much for commendation in the churches.
- Acts iii. 2.—*Peter*. "Silver and gold have I none." But it is possible to give other things besides money. Peter gave what money could not buy.
- Acts ix. 36–39.—*Dorcas*, in making garments for the poor, has stamped her name on many a useful work.
- 2 Cor. viii., ix.—*The Macedonian Christians* were very poor (Tyndale renders it, "poor to the very bottom"), yet how they abounded in the riches of their liberality.
- Phil. iv. 11.—*St. Paul* was reduced at times to great straits, but he had learned to be content and trustful.
- THE LORD JESUS HIMSELF**, though infinitely rich, for our sakes became poor (2 Cor. viii. 7). Born of poor parents, and cradled in a stable cave, He passed His early life in a humble home. When He went forth on His mission of mercy, He "had not where to lay His head," no money to pay the tribute tax. He never worked a miracle to enrich Himself, and at last was buried in a borrowed grave.

## POWER OF GOD

- Ps. lxvii. 11.—Is one of the Divine attributes.
- Gen. xvii. 1.—Declared by the name, El Shaddai, "I am the Almighty God," "the strong One," the special name by which God was chiefly revealed to Abraham and the early patriarchs (Exod. vi. 3). It seems to have come into use after the Flood, not being found before, and conveys the sense of power, and to His people all-sufficiency.
- Job xi. 7.—"The Almighty" (same word, "Shaddai," as above). The title occurs in Scripture about fifty times, of which thirty are in the Book of Job.

- Deut. vii. 21; Ps. l. 1.—“The mighty God.” “The mighty God of Jacob” (Gen. xlix. 24; Isa. lx. 16); “the mighty one of Israel” (Isa. i. 24); the “most mighty” (Ps. xlv. 3).
- 1 Sam. xv. 29.—“The strength” or rock (margin) “of Israel.”
- 1 Tim. vi. 15.—“The Blessed and only Potentate.”
- Rev. xix. 6.—“The Lord God Omnipotent.”
- 1 Cor. i. 24.—The LORD JESUS CHRIST is “the Power of God,” foretold before His birth as “the mighty God” (Isa. ix. 6); the mighty Helper (Ps. lxxxix. 19); “the Lord strong and mighty, the Lord mighty in battle” (Ps. xxiv. 8); anointed with power (Acts x. 38); entrusted with all power (Matt. xxviii. 18); seen in Apocalyptic vision as “a Lamb having seven eyes and seven horns” (Rev. v. 6).
- Rom. xv. 13.—The Holy Ghost. “Through the power of the Holy Ghost.” “The power of the Highest” (Luke i. 35). See Micah iii. 8; Acts i. 8; 1 Cor. ii. 4.
- Exod. ix. 3, 19.—Symbolised by the *hand*. “The hand of the Lord”—strong, mighty, stretched out, lifted up. “The right hand of the Lord” is referred to about thirty times in the Psalms alone.
- Isa. li. 9; liii. 1.—The *arm* of the Lord.
- Ps. viii. 2.—The *finger* of God. Some of the most mighty works ever wrought are ascribed to the finger of God. The law was thus written on the tables of stone (Exod. xxxi. 18); the creation was effected by the finger of God (Ps. viii. 2); the special creation of animal life (Exod. viii. 39); the casting out devils by our Lord (Luke xi. 20).
- Job xxvi. 14.—The thunder of God’s voice (Ps. xxix. 4, lxviii. 33; Rev. i. 15).
- Hab. iii. 4.—“*Horns* coming out of His hand; there was the hiding of His power.”
- Job xlii. 2.—The power of God’s omnipotence is *unlimited*, save by His own holiness and will (Titus i. 2; 2 Tim. ii. 13; Heb. vi. 18). The margin of Job xlii. 2 translates, “No thought (*i.e.*, purpose) of Thine can be hindered.”
- Gen. xviii. 14; Jer. xxxii. 17; Zech. viii. 6; Matt. iii. 9, xix. 26.—“Is anything too hard for the Lord?”
- Luke i. 37.—“With God nothing shall be impossible” (xviii. 27).
- Exod. xv. 12; Deut. iii. 24.—God’s power is incomparable (Job xl. 9; Ps. lxxxix. 8).



Job xxvi. 14; Eccles. iii. 11.—Incomprehensible.

Dan. iv. 35.—Irresistible (Deut. xxxii. 39).

Heb. xi. 3.—The omnipotence of God is manifested in *Creation*, making all things out of nothing, and by a word (Acts iv. 24; Rom. i. 20; Ps. cii. 25; Jer. x. 12).

Heb. i. 3; Ps. lxxv. 6; Acts xvii. 28.—In *Providence*—ordering and upholding all things according to His will.

Rom. i. 16.—In *grace*. Making the Gospel effectual to man's salvation.

John v. 28, 29.—The future *resurrection* of the dead. What must it be to bring back to life the untold millions of the sleeping dead, and to clothe the risen saints with bodies of new glory and beauty? (1 Cor. vi. 14; Phil. iii. 20).

Isa. xl. 12.—What a magnificent description of Almighty greatness! to measure the waters of the mighty ocean in the hollow of God's hand, and weigh the large mountains in scales, and count the atoms as the drops that fall from a bucket at the well, or the small dust that remains in the balance when it has been cleaned!

Ps. cxlvii. 4, 5.—The countless stars of heaven, preserved in their courses.

Ps. civ. 32.—The mountains. "If He do but touch the hills, they shall smoke."

John iii. 2.—The miracles of Christ, as indeed all miracles, argue superhuman power (Acts xv. 24).

Ps. lxii. 11, 12.—'Tis sweet to find God's power linked with Divine mercy (Numb. xiv. 17-19).

Dan. ii. 28.—With Divine wisdom.

Deut. xxxiii. 27.—With Divine faithfulness. "The everlasting (unchanging) arms."

Isa. xl. 11, 12.—So beautifully the prophet joins the gentle tenderness of the shepherd with the might and majesty of the Creator and All-ruler.

Numb. xi. 23.—The assurance of the great power of the Almighty is the best answer to unbelieving doubt and fear. "Is the Lord's hand waxed short? thou shalt see now," &c.

2 Tim. i. 8.—"According to the power of God." This is the true measure of the believer's strength.

2 Cor. ix. 8.—"God is able." (The reader may profitably trace out in the Concordance the great things God is said to be "able" to do—see under *Ability*). Take this one expressive verse.

Eph. iii. 20.—“He is able to do exceeding abundantly above all that we ask or think.”

Eph. i. 18.—In the Greek, four emphatic words are joined, to express the mighty power ever ready to work in us and with us. “The exceeding greatness of His power,” literally, “the working (energy) of the power of His might”—the very power exerted in the resurrection of Christ from the dead.

Job xxvi. 14.—“Lo, these are parts of His ways”—as it were the fringe, the skirting—“but the thunder of His power who can understand?”

## PRAISE

Ps. xxxiii. 1.—A blessed and ennobling part of the saint’s devotion (cxlvii. 1).

Ps. xviii. 3.—God’s due (xlviii. 1; cxlv. 3); his honour (l. 23); his dwelling (“oh! thou that inhabitest the praises of Israel,” xxii. 3).

Ps. cxlvii. 1.—Man’s obligation and privilege.

Isa. lvii. 19.—“The fruit of the lips” (Hos. xiv. 3). “The sacrifice of praise” (Heb. xiii. 15).

*Psalms*.—The Book of Psalms is in the Hebrew “the Book of Praises.” Two words may be said to comprehend the great variety of its subjects—Hosanna, Hallelujah. The Book of Psalms is full of praise. Many of the psalms which begin with prayer end with praise. Each of the five books of the Psalter closes with praise (xli. 13; lxxii. 18, 19; lxxxix. 32; cvi. 48; cl. 6). The word Hallelujah occurs twenty-four times, more frequently towards the end, in the last book.

*St Luke’s Gospel* is especially the Gospel of praise. It contains no less than seven distinct records of glorifying God by praise and thanksgiving (ii. 20; v. 25; vii. 16; xiii. 13; xvii. 15; xviii. 43; xxiii. 47), besides the songs of Mary, Zacharias, and Simeon, the first Christmas carol, &c.

Exod. xv.—“The song of Moses, the servant of the Lord,” after Israel’s deliverance. Redemption soon begets the song of praise.

1 Sam. ii. 1–11.—The song of Hannah. It is interesting to observe the unity of Scripture—how the latter parts seem grounded on the former. Cf. Hannah’s song and Mary’s *Magnificat* (Luke i. 46).

*Doxologies*.—Almost all the Epistles close with a doxology, and most begin with one.

Ps. c. 4; cxviii. 19, 20.—Praise is a most important part of public worship. We hear little of it in the early Church, but in the time of David and Solomon and afterwards it became more prominent, and still more in the Christian Church.

Isa. lx. 18.—In the glory of the latter days “thou shalt call thy walls Salvation, and thy gates Praise.”

Isa. lxi. 3.—Praise is offered through Christ. He gives His saints “the garment of praise for the spirit of heaviness” (see ver. 10), the garments of beauty, like those of the bridegroom and bride.

Ps. cxlv. 21.—“David’s psalm of praise” (the heading of our A.V.). It is probably the last psalm David wrote. The sweet Psalmist’s voice dies away in a song of praise, but he bids the Church carry on the strain, “Let all flesh bless His holy name for ever and ever.” In many ancient religious houses, this psalm was read aloud at the mid-day meal.

Ps. lxxv. 1.—“Praise waiteth for thee, O God.” Margin, “Is silent.” There should be due reverence and a becoming awe and expectation in our highest praise.

Ps. xlvii. 6.—“Sing ye praises with understanding.” Margin, “Every one that hath understanding.” Praise is the rent we owe to God, and the larger the farm the greater the rent.

Ps. lxxi. 14.—“But I will hope continually, and will yet praise thee more and more.” In spite of reproach and dishonour, hope and praise are two grand remedies. Zion’s pilgrims dwell in God’s house: “They will be still praising Him” (lxxxiv. 4).

Heb. ii. 12.—Christ is the precenter of His people’s praises.

Ps. lxxvii. 5.—“Let the people praise thee, O God; *then* shall the earth yield her increase.” &c.

Rev. iv. 8–11; v. 9–12; vii. 11, 12; xiv. 1–3; xv. 3, 4; xix. 1–3.—Praise is especially the joy of heaven.

## PRAYER

Acts ix. 11.—“Behold, he prayeth.” The invariable mark of a soul seeking after God.

2 Chron. xv. 4.—The refuge of the troubled (Neh. ix. 27; Ps. lxxviii. 34). Even infidels, who laugh at prayer in fine weather, are often the first to call upon God in shipwreck and in storm (Isa. xxvi. 14).

Deut. xxvi. 15.—Almost the only instance in the Pentateuch of a direct prayer divinely appointed, though the spirit

and practice of prayer were exhibited eminently by many of the early saints.

Isa. lvi. 7.—“The house of prayer.” In later times prayer was marked as one of the most distinctive features of the house of God.

Ps. cxli. 2.—Incense offered in the Tabernacle and Temple was a beautiful symbol of prayer, precious and fragrant.

Matt. vi. 9–11.—The Lord’s Prayer is a striking model, revealing the Fatherhood of God and the brotherhood of man—our obligation towards God and duty towards our neighbour—and teaching simplicity, unselfishness, meekness, and submission.

Matt. vii. 7, 8; Isa. lv. 6; Phil. iv. 6.—Prayer is a spiritual duty, for which we have the plainest command and strongest encouragement.

James i. 5.—“If any man,” &c. The Jews have a prayer they often use—“Let me not have need to ask of men, whose gifts are few and their upbraidings many, but give me out of Thy large hand, O Lord.”

Ps. lxii. 8.—What is prayer? Pouring out the heart before God, like Hannah (1 Sam. i. 15), and Hezekiah (Isa. xxxviii. 2).

Gen. xviii. 23.—Pleading with the Lord, like Abraham.

Ps. cxvi. 4.—Calling upon the name of the Lord, like David.

Ps. xxvii. 7.—Crying unto God, as a child turns to the father in distress.

Ps. lxxiii. 28.—Drawing near to God, like Asaph.

Phil. iv. 6.—There is no limit to the privilege of prayer. It is available “in everything,” as a blank cheque put in the believer’s hand.

Jonah ii. 1.—Prayer may be in any place—Jonah could pray in the fish’s belly, Isaac in the open field, Solomon in the Temple, Hezekiah on the sick-bed, Peter on the house-top.

Ps. lv. 17.—Prayer may be at any time—early in the morning, at mid-day, and at night—in private and in the hours of public worship (Dan. vi. 10; Luke xviii. 10; 1 Thess. v. 17).

James v. 17.—True prayer must be *real*. Elijah prayed earnestly (margin, “He prayed in his prayer”). There was not merely the word of prayer, but the spirit of prayer with a true heart (Heb. x. 22).

Ps. cxix. 58, 145.—With the *whole heart* (Jer. xxix. 13).

Ps. xvii. 1.—With *sincerity*. “Unfeigned lips.”

Heb. iv. 16.—With holy *boldness* and confidence (Ps. lvi.

9, lxxxvi. 7; 2 Chron. vii. 14), yet with *humility* (2 Chron. xxxiii. 12).

Luke xi. 6, 9; xviii. 1-7.—With *importunity*—holy wrestling, like Jacob (Gen. xxxii. 26).

Phil. iv. 6.—With *thanksgiving* (Col. iv. 2).

Luke xxii. 42.—With *submission* to the will of God.

Luke xviii. 1.—With *perseverance*—continuing instant in prayer (Rom. xii. 11); not fainting (Eph. vi. 18).

Matt. xxvi. 41.—With *watchfulness*. "Watch and pray."

Gen. xxxii. 12.—Should be grounded upon the word and warrant of God. "And Thou saidst."

John xiv. 13, 14.—Must be offered in the *name of Christ* (xv. 7, 16; xvi. 23, 24).

Matt. xxi. 22.—In *faith* (Mark xi. 24).

1 John v. 14.—In harmony with the will of God.

Ps. lxvi. 18.—With a good conscience and clean heart.

Matt. xviii. 19.—"If two of you shall agree." Literally symphonize, as two notes in sweet harmony. There is a special power in united prayer, even though the number in union be small (ver. 20).

Rom. viii. 28.—"The Spirit helpeth our infirmities"—like one taking hold of a heavy burden, to help to carry it. It is the Holy Spirit's office to teach us how to pray (Zech. xii. 10; Jude 20; Eph. vi. 18).

Rom. i. 9.—*St. Paul*. The prayers of St. Paul of themselves form a volume. Almost all his Epistles begin and end with prayer, and no prayers of any sacred writer are so full!

The *Lord Jesus*—the perfect example. What a record are the prayers of Jesus at all times—early in the day (Mark i. 35); late in the evening (Matt. xiv. 23); in the cold night (Luke vi. 12); alone (Mark vi. 45, 46; Luke v. 16, ix. 18); with His disciples (Luke ix. 28; xi. 1). Before special occasions—His baptism (Luke iii. 21); choosing the twelve Apostles (Luke vi. 12); before His transfiguration (Luke ix. 28, 29); before preaching and working miracles (Mark i. 35). He prayed for different classes—for children (Matt. xix. 13); for Peter (Luke xxii. 31, 32); for His murderers (Luke xxiii. 34); for the whole Church (John xvii.). He prayed in an agony (Luke xxii. 44). yet in submission to the Father's will (Matt. xxvi. 39, 42); with full confidence that the Father heard (John xi. 41, 42); desiring supremely the glory of God (John xii. 28; xvii. 1, 5). He prayed all through His life. He prayed in death (Luke xxiii. 46).



He taught others to pray, and pressed upon them the obligation and the right manner (Matt. vi. 6-12; Luke xviii. 1).

The *Gospel of St. Luke* especially records the prayers of the Lord Jesus. St. Matthew speaks of Christ praying twice, St. Mark three times, St. Luke eight times, besides containing our Lord's parables on prayer (xi. 5-10; xviii. 1-8; xviii. 9-14).

## PRAYER—ANSWERS TO

Matt. vii. 7-11.—Are graciously promised to earnest asking: to those who pray in faith (Matt. xxi. 22; James i. 6); in the name of Christ (John xiv. 13); abiding in Him (John xv. 7); according to the will of God (1 John v. 14); to those seeking God with the whole heart (Jer. xxix. 12, 13); who set their love upon God (Ps. xci. 14, 15); to the sincere (Ps. cxlv. 18); the righteous (Ps. xxxiv. 15); the obedient (1 John iii. 22); the humble (Ps. ix. 12; x. 17).

Isa. xlix. 8; 2 Cor. vi. 2.—“In an acceptable time have I heard thee” (Heb., “a time of grace”), a limited time, but a sufficient time.

Dan. ix. 21-23.—Answers to prayer are given sometimes immediately. “While I was speaking” (Acts iv. 31; x. 4); yea, even sooner: “Before they call, I will answer” (Isa. lxv. 24).

Luke xviii. 7.—Sometimes after long delay.

2 Cor. xii. 7.—Sometimes differently to our desires. The Lord may hear prayer, not by removing a trial, but by giving grace to bear it (Ps. cxxxviii. 3), or giving some other blessing. David's child died, but God gave him Solomon (2 Sam. xii. 15, 24).

Eph. iii. 20.—Very often in a manner far exceeding what we ask or think (Jer. xxxiii. 3). Hannah asked for a son, and the Lord gave her three sons and two daughters. Solomon asked for wisdom; God gave him riches and honour besides. The penitent robber asked, “Lord, remember me when Thou comest into Thy kingdom.” Jesus said, “To-day shalt thou be with Me in Paradise.”

Phil. iv. 6, 7.—One thing the believer may look for in every case, however and whenever the answer to prayer may come. The praying soul may always look for peace, sweet peace, “the peace of God from the God of peace.” See 1 Sam. i. 18.

Ps. xxxv. 13.—“My prayer returned into mine own bosom.”

No right prayer of faith can ever be lost. If we pray for others, and no blessing seems to come to them, it will bring a blessing to ourselves.

Ps. xl. 1.—“I waited patiently.” We are not to set a time for God to answer prayer. “Wait on the Lord.” His time is always best.

Ps. v. 3.—“In the morning (early) will I direct my prayer unto thee, and will look up.” We should expect an answer. “Look up.” Earnest pleading should be followed by confident expectation (Ps. lxxxv. 8; Micah vii. 7).

Ps. cxvi. 1.—“I love the Lord, because He hath heard my voice and my supplications.” Answers to prayer bind the thankful heart to God. See verse 16.

Ps. cxvi. 2.—“He hath inclined His ear unto me”—a beautiful figure, like a father stooping down to catch the faintest whisper of his child. No wonder the Psalmist adds, “Therefore will I call upon Him as long as I live” (lxxxvi. 1).

Ps. xxviii. 1.—Another striking figure. “Be not silent to me, lest I become like them that go down into the pit,” as if it would be like death, if there were no answer to the cry of prayer.

Ps. xxxi. 17.—“Let me not be ashamed (at not being heard), for I have called upon Thee.”

Ps. lxvi. 20.—“Blessed be God, who hath not turned away my prayer” (xxviii. 7).

Acts xii. 15.—“Then said they, It is his angel.” The strange thing is that when God does send a manifest answer we are often so slow to recognise it. The Christians in the house of Mary had been praying for Peter’s deliverance, and when he was delivered and stood at the door, they believed not, but said, “It is his angel.”

## DENIED

To those who ask amiss (James iv. 3); who refuse to hear the Law (Prov. xxviii. 9), and reject the call of God (Prov. i. 24-28); who regard iniquity in the heart (Ps. lxvi. 18; Prov. xv. 8; Isa. lix. 2); the self-righteous (Luke xviii. 11-14); the proud (Job xxxv. 12, 13); the hypocrites (Job xxvii. 8, 9; Matt. vi. 5); the oppressors of the poor (Prov. xxi. 13); the wavering and unbelieving (James i. 6, 7).

Sometimes granted in anger (Ps. cvi. 15; Luke viii. 37).

Sometimes denied in wisdom, when the desire seems to

have been right—Moses, David, the healed demoniac, St. Paul, &c.

## PRECIOUS

How many things are spoken of in Holy Scripture as precious?

James v. 7.—“The precious *fruit* of the earth.” The food which man acquires by labour and by God’s blessing, sunshine, and rain (Deut. xxxiii. 13, 15).

2 Chron. xx. 25.—“Precious *jewels*.” Things of beauty, costly, and of great price (2 Kings xx. 13). Cf. Hezekiah’s “precious things” (2 Kings xx. 13).

Ps. cxxvi. 6.—“Precious *seed*.” Precious as the pledge of future abundance.

Ps. cxxxiii. 2.—Precious *ointment*, peculiarly grateful and useful in the East (Matt. xxvi. 7).

Ps. xlix. 8.—The redemption of a man’s soul is “precious,” taken in the highest sense—too costly for any mortal man to attempt.

Prov. iii. 15.—*Wisdom* is more precious than rubies (Job xxviii. 16).

Prov. xii. 27.—The *substance* of a diligent man, “earned by hard toil, is precious to him.”

Prov. xvii. 8.—“A *gift* is as a precious stone in the eyes of him that hath it: whithersoever it turneth it prospereth.”

A “gift”—dangerous if used as perhaps Solomon meant, as a bribe to pervert justice; but if used rightly, to conciliate and give pleasure—“a man’s gift maketh sorrow for him” (xviii. 16).

Prov. xx. 15.—“The *lips of knowledge*”—discreet and prudent speech—are exceedingly precious.

Eccles. vii. 1.—“A *good name*.” Character or reputation is more fragrant than precious ointment.

Jer. xv. 19.—*Truth*. “If thou take forth the precious from the vile,” truth from error.

Lam. iv. 2.—“The precious sons of Zion comparable to fine gold.”

Matt. xiii. 45, 46.—The *kingdom of God* is beautifully compared to the pearl of great price.

Isa. xliii. 4.—*Israel*, even though so wayward, is the object of God’s love.

Ps. cxvi. 15.—“Precious in the sight of the Lord is the death of His saints,” meaning probably the life of His chosen ones. The Lord will preserve them from death, or should they be called hence, He will be with them to

the end, and precious shall their blood be in His sight (lxxii. 14).

Ps. cxxxix. 17.—How cold, alas ! at the best are our thoughts of God, but how unspeakably precious are God's thoughts of us (xxxvi. 7, margin ; Jer. xxix. 11).

Isa. xxviii. 16.—The foundation laid in Zion is "a tried stone, a precious corner-stone" (1 Pet. ii. 6).

1 and 2 Peter.—Here are seven precious things in eight chapters—precious blood (1 Pet. i. 19) ; a precious living stone (ii. 3) ; a precious corner-stone (ii. 6) ; a precious Saviour (ii. 7) ; the precious trial of faith (i. 7) ; precious faith (2 Pet. i. 1) ; precious promises (i. 4).

Rev. xxi. 11.—The light of the New Jerusalem was like unto a stone most precious.

## PREJUDICE

1 Sam. x. 27.—"The children of Belial" refused to receive Saul as king, saying, "How shall this man save us?"

2 Kings v. 11.—*Naaman*, in the prejudice of his heart, disdained the thought of being healed by the waters of Jordan. "Are not Abana and Pharpar better?"

John i. 46.—"Can there any good thing come out of Nazareth?" Philip gave a wise answer, "Come and see."

Mark vi. 3.—"Is not this the carpenter, the son of Mary? And they were offended at Him."

John iv. 9.—"The Jews have no dealings with the Samaritans." Our Lord's dealing with the woman of Samaria showed how He rose above national pride and prejudice.

John vii. 48.—"Have any of the rulers or of the Pharisees believed on Him?"

John viii. 15.—"Ye judge" (Me). said our Lord of the Jews, "after the flesh," regarding chiefly My humble parentage and lowly appearance.

Luke iv. 24.—"No prophet is accepted (acceptable) in his own country." A strange proof of the power of prejudice.

Luke xv. 2.—"This man receiveth sinners" (as the publicans were reckoned), "and eateth with them," a thing revolting to the pretended sanctity of the proud Jew. So they objected to His going to be a guest with Zachæus (xix. 7).

Matt. x. 3.—"*Matthew, the publican.*" Some think that one reason why our Lord chose Matthew to be one of the twelve Apostles was, to show that He would gather all classes, without prejudice, amongst His followers.

Luke x. 37.—So His commending so highly the good Samaritan, his dealing with the woman of Samaria, His healing and praising the Samaritan leper, taught the same lesson.

Acts vi. 7.—“A great company of the priests were obedient to the faith”—overcoming prejudice.

Acts ix. 43.—Peter “tarried many days in Joppa with one Simon a tanner”—a trade which was held by the Jews to render a man unclean.

Acts xvii. 11.—The Bereans manifested a truly noble spirit in bringing the truths they heard preached “to the law and to the testimony,” laying aside all prejudice, and searching the Scriptures daily; “therefore many of them believed.”

Acts x. 28.—“Ye know that it is an unlawful thing for a man that is a Jew to keep company or to come unto one of another nation.” There was no rule of the kind in the Law of Moses. It was only the Jewish prejudice, sanctioned by tradition.

Acts xv. 1.—So the Judaizing party insisted on the necessity of circumcision.

Acts xvi. 3.—Paul circumcised Timothy, deeming it expedient. But he refused to circumcise Titus, lest it might be looked on as a thing necessary (Gal. ii. 3).

1 Cor. ix. 22.—Thus the Apostle was ever ready to be “made all things to all men,” so far as he could, to meet their prejudices without compromising his own principles.

2 Cor. iii. 15.—*The Jews*. “Even unto this day, when Moses is read, the veil (of prejudice and ignorance) is upon their heart.”

1 Tim. v. 21.—“I charge thee before God that thou observe these things without preferring one above another.” Margin, “without prejudice.”

## PRESENCE OF THE LORD

Ps. cxxxix. 7–10; Deut. iv. 39; 1 Kings viii. 27; Jer. xxiii. 23, 24; Eph. i. 23.—Is everywhere, filling heaven and earth.

The LORD’s gracious presence with His people was more especially shadowed forth in—

Exod. xvi. 10.—The *Shekinah*, or cloud of glory, which appeared from time to time, which filled the Tabernacle when first erected (Exod. xl. 34), and afterwards Solomon’s Temple (1 Kings viii. 10, 11), and abode over the ark and mercy-seat (Exod. xxv. 22; Lev. xvi. 2).



Numb. ix. 15-23.—The *pillar of cloud* and of fire, which was vouchsafed to Israel in the wilderness (Exod. xiv. 19, 20).

Josh. iii. 2.—The *ark*, which went before Israel in their journeyings (Num. x. 33; Deut. i. 33).

Exod. iii. 2.—The *mysterious fire* in the burning bush—burning, yet not consumed. Cf. the smoking furnace and burning lamp of Abram's vision (Gen. xv. 17).

Isa. lxiii. 9.—“The *angel of His presence*.” Not an angel standing in His presence like Gabriel, but One bearing His image and dwelling with Him as the Angel of the Covenant. See 2 Sam. xvii. 11, margin; Exod. xxxiii. 14, 15.

Exod. xxix. 45.—It was the Lord's promise to Israel. “I will dwell among the children of Israel,” referring especially to His presence, symbolised in the sanctuary (xxv. 8; 1 Kings vi. 13; Zech. ii. 10).

Hag. ii. 7.—When Christ came, the material and visible symbols of the Divine presence were fulfilled in Him. “The glory of the latter house” was greater than the former, because the Lord Himself came in person to His Temple (Mal. iii. 1).

Rev. i. 13; ii. 1.—St. John's vision of “one like unto the Son of Man, walking in the midst of the seven golden candlesticks,” was a beautiful representation and assurance of the presence of the Lord Jesus with the Church.

1 Sam. iv. 3.—The visible symbols of the Lord's presence were of no avail if trusted for in themselves. Israel thought to have the ark with them would be sure to bring them victory. But they were defeated, and the ark was taken.

Ezek. viii. 3; ix. 3; x. 18; xi. 23.—Sometimes the presence of the Lord was withdrawn, as the cloud was taken up from the Temple, and went to the Mount of Olives for a time. The Church's candlestick may be removed (Rev. ii. 5).

Matt. xviii. 20.—Christ's spiritual presence is always promised to be with His assembled people. Even though they be few in number, but “two or three.” It is the presence of the King that makes the court.

Matt. xxviii. 18.—“Lo, I am with you alway,” were our Lord's last words, “even to the end of the world. Amen.”

## PRIDE

Prov. xxi. 4.—Is a sin that springs from an evil heart (Mark vii. 22); defiling and polluting—hardening the mind (Dan. v. 20).

- Prov. vi. 17 ; xxi. 4.—Shown by the countenance, a high look and proud bearing (xxi. 24 ; xxx. 13) ; “a high look and proud heart” (Ps. ci. 5).
- Ps. xii. 3.—By boastful words (xvii. 10 ; lxxiii. 9).
- Gal. vi. 3.—By self-conceit.
- Phil. ii. 3.—By vain-glory, the desire to appear great before others (Gal. v. 26) ; as when men glory in appearance (2 Cor. v. 12), or after the flesh (2 Cor. xi. 18).
- Ps. cxxiv. 5.—Pride is compared to the tossing *waves* of the great sea (xciii. 3, 4).
- Ps. lxxiii. 6.—Is a *chain* of honour worn by the rich and great.
- Isa. xxviii. 1.—To a beautiful *crown* encircling the head.
- Prov. xvii. 19.—To a *gate* exalted, affecting pomp and pre-eminence.
- 2 Pet. ii. 18.—“Great *swelling* words of vanity.”
- 1 Cor. viii. 1 ; iv. 6, 18, 19 ; v. 2 —“*Puffed up*.” Inflated—no sign of healthy growth.
- Prov. vi. 17 ; viii. 13.—Pride is a sin especially abhorrent to God : other sins are breaches of God’s law ; pride sets itself against the very Being and Sovereignty of God, and would make man independent. It not only withdraws the heart from God, but lifts it up against God. As Babylon said, “I am, and there is none beside me” (Isa. xlvii. 8 ; Rev. xviii. 7 ; cf. Tyre, Ezek. xxviii. 6).
- James iv. 6 ; 1 Pet. v. 6.—“God resisteth the proud”—sets Himself in array, as against an implacable enemy (Prov. iii. 34 (LXX)).
- Ps. cxxxviii. 6.—“The proud He knoweth afar off”—will not regard them, whilst He draws near to the lowly and humble.
- Prov. vi. 16, 17.—Pride is an abomination to Him (xvi. 5).
- Prov. xxix. 23.—Pride is a sin followed by righteous punishment (Ps. xxxi. 23 ; Luke i. 51) ; humiliation and shame (Prov. xi. 2) ; destruction and ruin (Prov. xvi. 5, 18 ; xviii. 12 ; Jer. l. 29, 32).
- Matt. xxiii. 11 ; Luke xiv. 12, xviii. 14.—Three separate times did our Lord repeat the solemn warning, “Who-soever exalteth himself shall be abased” (Dan. iv. 37).
- Ps. cxix. 21.—Pride is apt to lead men to disregard of God’s word (Neh. ix. 16 ; Jer. xliii. 2).
- Hab. ii. 5.—To covetousness. He is a proud man . . . who enlargeth his desire as hell (the grave), and cannot be satisfied.”
- Prov. xiii. 10.—To contention and strife (xxviii. 25 ; 1 Pet. v. 5).

Ps. cxix. 51.—To despising and underrating others.  
 John ix. 40.—To impatience and resentment of reproof  
 (2 Chron. xxv. 16).

Jer. xlix. 16.—To self-deception (cf. Gal. vi. 3). Few things  
 blind the mind more than pride.

Ps. x. 2.—To alienation and revolt from God. The trinity  
 of evil (1 John ii. 16) is summed up in "the pride  
 of life."

1 Tim. iii. 6.—Pride is a sin found in all classes of God's  
 intelligent creatures. Pride and ambition were most  
 probably the great sins of Satan, and those who fell  
 with him.

2 Tim. iii. 2.—Pride is marked as one of the prominent  
 sins of the last days.

*The world-powers.* It is noteworthy how all the great world-  
 powers are charged with pride—Egypt is emphatically  
 called Rahab, from its pride and insolence (Ps. lxxxvii. 4;  
 Isa. li. 9); Babylon and Chaldea said most proudly, "I  
 sit as a queen: I shall be a lady for ever" (Isa. xlvii. 7;  
 Jer. l. 29-32); Moab "is exceeding proud" (Isa. xvi. 6;  
 Jer. xlviii. 29); Edom (Obad. 3); Tyre (Isa. xxiii. 9;  
 Ezek. xxviii.); Assyria (Isa. x. 8-14; Ezek. xxxi. 3-10;  
 Zech. x. 11); Ninevah (Zeph. ii. 15); Sodom (Ezek.  
 xvi. 49).

It was the prominent sin of many kings and great rulers.  
 Pharaoh (Neh. ix. 10); Haman (Esth. iii. 5); Nebuchad-  
 nezzar (Dan. iv. 30); Belshazzar (Dan. v. 22-27); Herod  
 (Acts xii. 21-23).

Jer. xliii. 9.—Even *Judah* is charged with overweening  
 pride, and Ephraim (Isa. xxviii. 1); Israel (Hos. v. 5).

2 Sam. xxiv. 2.—The *saints* of God. David, probably  
 (here and xii. 30); Uzziah (2 Chron. xxvi. 16); Hezekiah  
 (Isa. xxxix. 2).

1 Tim. vi. 4.—Is sometimes the accompaniment of ignor-  
 ance: "Proud" (the margin reads, "a fool"), "knowing  
 nothing," *i.e.*, really, "but doting about questions," &c.

1 Cor. viii. 1.—Is allied with unsanctified knowledge, which  
 "puffeth up." True love buildeth up. The Corinthians  
 were puffed up with their boasted gifts.

2 Kings xx. 13.—With great riches—as with good Hezekiah.

Dan. iv. 30.—With splendour and power. Nebuchad-  
 nezzar: "Is not this great Babylon that I have built for  
 the . . . honour of my majesty?"

John viii. 33.—Ancestry—race pride. "We be Abraham's  
 seed."

- 2 Sam. xiv. 25.—With personal beauty. Face pride, like Absalom.
- 1 Cor. ii. 16.—With great spiritual gifts, like the Corinthians (Rom. xii. 3).
- 1 Tim. iii. 6.—With inexperience, as of a “novice.”
- Jer. xiii. 15.—Forbidden. “Be not proud.”
- 1 Cor. xiii. 4.—To strive against pride is the part of a consistent Christian. True love “vaunteth not itself, is not puffed up.”
- 2 Cor. xii. 7.—The Lord sometimes sends “a thorn in the flesh,” to prevent the incursion of pride.
- Luke x. 17.—Christ’s words, “I beheld Satan as lightning fall from heaven,” were probably meant to imply a caution to the Seventy against spiritual pride.
- The *life and character* of the Lord Jesus form a standing rebuke to every kind of pride and vain-glory. Pride of birth (Matt. xiii. 55); of wealth and ease (Matt. viii. 20); of reputation (Matt. xi. 19); of boasted learning (John vii. 15); of self-will (John v. 30); of rank and place (Luke xxii. 27; Phil. ii. 8); of pretended sanctity (Luke xv. 2); of bigotry (Luke ix. 50).

## PRIEST—CHRIST

- Lev. x. 3; Numb. xvi. 5.—The priests that “come near” before the Lord. The radical meaning of the Hebrew word (*cohen*), generally translated priest—implies mediation. Offering, blessing, and interceding were the three special functions of the Levitical priesthood.
- Numb. xvi.—The Lord was always very jealous of the priestly office. Cf. the severe judgment on Korah (xvi.); the budding of Aaron’s rod (xvii.); and the judgment on King Uzziah (2 Chron. xxvi. 20). It was death for a stranger to assume priestly functions (Numb. iii. 10).
- Exod. xl. 12–15.—*Aaron* was the divinely appointed type of Christ as High Priest. Called of God, anointed, specially clothed, and wearing the breastplate and holy mitre. See Exod. xxviii., xxix.
- Exod. xxviii. 1.—“Take thou Aaron thy brother, and his sons with him.” “Thy brother”—of the same nature. The same is said in the type of Christ the Prophet (Deut. xviii. 15), and the King (Deut. xvii. 15). Aaron was succeeded in his office by his sons. It is reckoned there were 83 high priests from Aaron to the destruction of Jerusalem, of whom very few were eminent for piety or

- ability. The priesthood of the Lord Christ was in striking contrast—unchangeable, intransmissible (Heb. vii. 24).
- Ps. cx. 4.—*Melchizedek* was a still more illustrious type—priest and king. “King of righteousness” and “king of peace” (Heb. v. 6, 10; vi. 20; vii. 1–21).
- Zech. iii. 1; vi. 13.—And *Joshua*, the High Priest, upon whose head were put the crowns of silver and gold; who was declared to be “a priest upon His throne,” “the Man the Branch,” who should “build the Temple of the Lord,” and “bear the glory.”
- Hebrews*.—The Epistle to the Hebrews especially treats of the priesthood of Christ. It is the only Epistle in which He is called Priest, though in other Epistles priestly functions are ascribed to Him. There are fifteen distinct references to Christ as Priest in it; and it is noteworthy that through the Epistle He is spoken of as the High Priest, and generally with some commendatory epithet added—“a great High Priest,” “a merciful and faithful High Priest,” “the High Priest of good things to come,” &c.
- Heb. iii. 1.—“The Apostle and High Priest of our profession.” “Apostle,” as sent by God to plead with man; High Priest, to plead with God for man. Apostle, like Moses; High Priest, like Aaron.
- Heb. vii. 26.—“Such an High Priest became us”—of perfect holiness and sinless purity.
- Heb. iv. 15.—Matchless in sympathy, “touched with the feeling of our infirmities.” Able to feel for and succour the tempted (ii. 18), and to bear tenderly “with the ignorant and them that are out of the way” (v. 2).
- John xvii.—Often called our Lord’s high-priestly prayer. In it the threefold offices are revealed: (vers. 6, 8, 14) the prophetic, “I have given them Thy word;” (ver. 2) the kingly, “Thou hast given Him power over all flesh;” (ver. 9, 19, 24) the priestly, “I pray for them;” “for their sakes I sanctify Myself;” “Father, I will.”
- So, in His last sufferings, Christ as Prophet foretold the future (Matt. xxiv., &c.); as King, gave life to the penitent robber on the cross; as Priest, prayed for His murderers.
- Heb. vii. 25; ix. 24–26; xii. 24.—The priestly work of our blessed Lord is continued now in heaven (Rom. viii. 34).
- Rev. i. 13.—The vision St. John saw of “one like the Son of Man,” represented Christ as Priest and King.



It is interesting to note that in the New Testament the words priest, high priest, priesthood, occur 52 times as relating to the Jewish priests, 15 times referring to our Lord, twice to Melchizedek, and once to the pagan priesthood; but never once are Christian ministers spoken of as sacrificing priests.

## PROCRASTINATION

Exod. xxii. 29.—Was especially forbidden in offering the first-fruits.

Prov. iii. 27.—“Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.”

Prov. iii. 28.—“Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee.”

Josh. xviii. 3.—*Joshua's* appeal to Israel. “How long are ye slack to go to possess the land?” See Numb. xiv. 11; Prov. i. 22.

1 Kings xviii. 21.—*Elijah's*. “How long halt ye between two opinions?”

Prov. x. 5.—“He that sleepeth in harvest,” when he ought to be at work, “is a son that causeth shame.”

Eccles. xi. 4.—“He that observeth the wind” (making slight excuses for putting off work) “shall not sow; and he that regardeth the clouds shall not reap.”

Jer. iv. 14; xiii. 27.—“How long shall thy vain thoughts (of false security) lodge within thee?” (Hos. viii. 5).

Amos vi. 3.—“Ye that put far away the evil day,” and make no provision for it.

Luke ix. 59-61.—“Lord, I will follow Thee, but——” Augustine said, “Lord, I will give myself to Thee, but not just yet.”

Acts xxiv. 25.—*Felix* trembled when he heard Paul preach, but he drowned the voice of conscience by delay. “Go thy way for this time; when I have a convenient season, I will call for thee.” He did send for him again, but the terror of the first impression was gone.

## PROMISES

Rom. i. 2.—Are the fair flowers and sweet fruits in the garden of Holy Scripture.

Gen. iii. 15.—From the first, God has dealt with man by promise. The first promise was given in grace, after Adam fell, when he neither confessed his sin, nor sued for pardon.

- 1 Kings viii. 56.—The promises of God are good (kind and gracious).
- Ps. cv. 41.—“Holy.”
- Rom. iv. 16.—“Sure to all the seed” of faith (1 Thess. v. 24).
- 2 Pet. i. 4.—“Exceeding great and precious.”
- Eph. iii. 6.—Made “in Christ by the Gospel” (2 Tim. i. 1); confirmed in Him (Rom. xv. 8); fulfilled (Luke i. 68-72).
- 2 Cor. i. 20.—In Christ are “Yea and Amen” to them that believe.
- 2 Pet. iii. 13.—The Lord is not slack to fulfil His promises. He will be faithful to His word (Titus i. 2; Heb. x. 23; 1 Thess. v. 24).
- Heb. vi. 12.—The promises of God are inherited through faith and patience, the two qualities most needed by the “heirs of promise.”
- 2 Cor. vii. 1.—The consideration of God’s promises should lead to holiness.
- Acts i. 4.—And confident expectation.
- Heb. iv. 1.—And holy fear.
- Isa. xliii. 26.—And pleading in prayer (Gen xxxii. 12).
- Deut. i. 12.—“As the Lord promised” the blessed charter of hope, eight times referred to in Deuteronomy, and often elsewhere (Exod. xii. 25; Numb. xiv. 40; Josh. xxiii. 5; 1 Kings v. 12, viii. 20, 56, &c.).
- Acts vii. 17.—“When the time of the promise drew near.” All God’s promises are for a fixed time, though the exact hour is hidden from our knowledge till it comes.
- Acts xiii. 47.—“For so hath the Lord commanded us.” Observe the word “commanded.” What God gave as a promise (Isa. xlix. 6), is here called His command. Promises received involve obligation.
- Ps. cv. 19.—“The word of the Lord tried him.” God’s promises may seem long in being fulfilled, and try our faith. Let us remember Joseph, and take comfort from his history.
- Gen. xxviii. 15.—“I will not leave thee,” &c. A good word to one of God’s people is given, not for his own sake only. The word given to Jacob was handed on to Joshua (Josh. i. 5), passed on to David (1 Kings viii. 57), and to Solomon (1 Chron. xxviii. 20); and is quoted (Heb. xiii. 5) as the heritage of all God’s children through faith.
- Matt. v. 2-9.—The promises are addressed to character. Too many are ready to catch at the promise, without caring to inquire if they have the character.
- Isa. xliii., xlv.—It is observable in the prophecies of Isaiah

and other prophets, how the denunciation of God's judgments are constantly followed by the promise of God's mercy.

John xiv. 14 ; 1 Cor. iii. 21 ; 1 Tim. iv. 8 ; 1 John ii. 25.

—How inexhaustible is the mine of Scripture promises.

"If ye shall ask anything." "All things"—this life, and the life to come—"eternal life"—all may be claimed by the hand of faith on Scripture warrant.

Gen. xii.—*Abraham* is one of the most striking examples of a servant of God honoured with special promises, and also of one who received them rightly. We are expressly told that, improbable as the fulfilment seemed to be, he "staggered not at the promise through unbelief, but was strong in faith, giving glory to God" (Rom. iv. 20).

Gen. xxi. 1.—*Sarah*. "And the Lord visited Sarah as He had said."

Gen. xxxii. 12.—*Jacob*. "And thou saidst, I will surely do thee good." Jacob did well to remind God of His good word. Prayer is never more prevailing than when it is built upon a promise—so Abraham (Gen. xxiv. 7), and Moses (Exod. xxxii. 13).

Josh. xxiii. 14.—*Joshua's* testimony to the faithfulness of God's word. "Not one thing hath failed."

1 Kings viii. 56.—*Solomon's*. "Not one word of all His good promise."

1 Kings viii.—Observe how *Solomon's* prayer is built upon God's words (vers. 24, 25, 29, 34, 36, &c.).

2 Chron. vii. 12.—*Solomon*. The heading of the chapter in the A.V. says, "God appearing to Solomon, giveth him promises upon condition"—an important truth. Some promises are absolute, promised to faith, without reserve ; some are conditional, upon God's all-wise will and our obedience.

Jer. xxxii. 7-10.—*Jeremiah*, buying the field at Anathoth when the seventy years' captivity were almost ended, gave striking evidence of firm faith in the promises and providence of God.

Acts xviii. 10.—*St. Paul*. "No man shall set on thee to hurt thee." The Jews did set on Paul, but did not hurt him, because Gallio the judge would not listen to their charge. Then the Greeks took Sosthenes and beat him ; but an unseen hand protected Paul.

Heb. xi. 13.—The *early fathers* received not the promises, but saw them afar off, and embraced them—a word denoting strong affection.

## PROMPTNESS

Exod. xxii. 29.—Enjoined to Israel—"Thou shalt not delay to offer the first of thy ripe fruits" (Eccles. v. 4).

Prov. iii. 27.—"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."

Ezek. i. 15-21.—The wheels in Ezekiel's vision were probably symbols of haste and speed in carrying out the designs of God's providence.

Ps. v. 3.—"My voice shalt thou hear in the morning, O Lord; in the morning," &c.

Ps. xviii. 44.—"As soon as they hear of me they shall obey me" (2 Sam. viii. 9, 10).

Ps. xl. 7.—"Lo, I come." The response of cheerful obedience, fulfilled perfectly only by the Sinless One (Heb. x. 9).

Ps. cxix. 60.—"I made haste, and delayed not to keep Thy commandments."

Prov. xxvii. 1.—"Boast not thyself (presume not) of tomorrow," but "whatsoever thy hand," &c. (Eccles. ix. 10; John ix. 4).

Ps. xcv. 7.—"To-day, if ye will hear His voice, harden not your hearts." To-day, "while it is called to-day" (Heb. iii. 13).

Isa. lv. 6.—"Seek ye the Lord while He may be found, call ye upon Him while He is near."

Hos. x. 12.—"Sow to yourselves in righteousness . . . for it is time to seek the Lord."

Matt. v. 25.—"Agree with thine adversary quickly, whiles thou art in the way with him."

2 Cor. vi. 2.—"Behold, now is the accepted time; behold, now is the day of salvation."

2 Sam. xiv. 12.—"For we must needs die, and are as water spilt upon the ground," &c. The meaning seems to be, Human life is uncertain; therefore, "whatever thou doest, do quickly."

*St. Mark's Gospel* is distinguished especially by the many notes of promptness of *action*. The Greek word rendered "immediately," "straightway," "forthwith," &c., occurs eighty times in the New Testament, of which forty are in the Gospel of St. Mark. It occurs eleven times in the first chapter.

Gen. xviii. 7.—*Abraham*. "And Abraham hastened into the tent." "Abraham ran" to entertain his guests. So he rose early, carrying out the Lord's strange command (xxii. 3).

- Gen. xix. 15.—*Lot*. "Escape for thy life; look not behind thee, neither stay thou in all the plain."
- Gen. xxiv. 33.—*Abraham's servant* was a good example of alacrity and prayerful piety.
- Numb. vii. 1-3.—The princes of Israel gave their offerings not only liberally, but also promptly—directly the Tabernacle was set up.
- Numb. xvi. 47.—*Aaron*, the high priest, then an old man, "ran into the midst of the congregation to make atonement for the people." It was the Lord's command, "Go quickly" (ver. 46).
- 2 Kings iv. 24.—The *Shunammite*. An eager spirit gave swiftness to her feet.
- Ezra vi. 12, 13.—*Darius*. The king's decree in favour of the Jews was greatly enhanced by the charge, "Let it be done with speed."
- Zech. viii. 21.—"Let us go speedily to pray before the Lord."
- 2 Chron. xxix. 3.—*Hezekiah*, directly he ascended the throne, began the reformation in the land.
- Matt. iv. 19, 20.—*Peter* and *Andrew*. When Jesus said, "Follow Me," "straightway they left their nets and followed Him."
- Luke ii. 15, 16.—The *shepherds*. "Let us now go even unto Bethlehem . . . and they came with haste."
- Mark x. 50.—*Bartimæus*. "And he, casting away his (outer) garment, rose and came to Jesus."
- John xi. 28, 29.—*Mary*. Directly she was told of the Lord's coming and call, "arose quickly" and went to the sepulchre.
- John xx. 1.—*Mary Magdalene* and the other women, too eager to wait for the day to dawn, "while it was yet dark," hastened to the garden.
- Acts x. 29.—*Peter*, sent for by *Cornelius*, came at once "without gainsaying."
- 2 Cor. viii. 1-11; ix. 1-7.—The churches of Macedonia gave a striking example of performing promptly and cheerfully what they had promised.
- Gal. i. 16.—*St. Paul*, called to preach the Lord Jesus among the Gentiles, "immediately conferred not with flesh and blood," but obeyed the Divine behests.

## PROPHET—CHRIST THE

- Deut. xviii. 15, 18.—Foretold by *Moses*. The Prophet to be raised up from among His brethren, like unto *Moses*, but greater than *Moses* (Acts iii. 22, vii. 37; John i. 45, v. 45-47).



Acts x. 43.—The Prophet to whom all other prophets witness: supreme above them all, God's own Son, His well-beloved (Mark xii. 6).

Isa. ix. 6.—“The Wonderful, Counsellor.”

Mal. iii. 1.—The Angel or Messenger of the Covenant.

John viii. 12.—“The Light of the world” (Isa. xlii. 6, xlix. 6; John i. 4, 5-9; iii. 19; ix. 5; xii. 35, 36, 46; Luke ii. 32).

Heb. i. 1-3.—The great Teacher, the brightness of the Father's glory.

John i. 1.—The Word of God (Rev. xix. 13).

Isa. xlii. 6, 7; xlix. 6.—Appointed by God.

Isa. xi. 3, xlii. 1, 2, lxi. 1-3; Matt. iii. 16; Luke iv. 18; John iii. 34.—Anointed with the Holy Ghost in His manifold fulness.

Col. ii. 3.—Filled with “all the treasures of wisdom and knowledge.”

Prov. viii. 27-30.—Personified as Wisdom (1 Cor. i. 24, 30).

Matt. xi. 27.—Alone able, from Divine revelation, to make known the Father (John xvii. 6; xiv. 7, 9; i. 18; viii. 19, 28; xii. 49, 50).

Gen. iii. 8.—Before His incarnation, He was the Divine Messenger to speak with men (xii. 7; xviii. 17; xxii. 15-18, &c.).

Matt. vii. 29.—In His earthly ministry Christ expounded the Scriptures and made known the truth. He ever spoke with authority, whilst also with gentleness and love (Isa. xlii. 2).

Matt. v.-vii.—In the Sermon on the Mount, Christ opposed His teaching to that of the Rabbinical expositions of the Law: “But I say unto you.” He alone used the formula, “Verily, I say unto you;” or, as given by St. John. “Verily, verily, I say unto you.”

Matt. iii. 17; xvii. 5.—“This is my beloved Son . . . hear ye Him” (Deut. xviii. 15; Acts iii. 23; Heb. ii. 3).

Matt. xi. 29.—Christ Himself claims our attention: “Learn of Me.”

John iii. 2, iv. 19, vi. 14, vii. 46, ix. 17; Luke xxiv. 19.—On many occasions our Lord was acknowledged as a prophet, “mighty in word and deed,” especially after some great manifestation of His power (Matt. xiii. 54, xxi. 11; Luke iv. 32, vii. 16).

Rev. v. 1-5.—In the Apocalyptic vision Christ is represented as alone able to open the seven-sealed book, and unfold the purposes and mind of God.

## PROSPERITY—TEMPORAL

Prov. xxviii. 10.—A blessing especially promised under the Old Testament—riches, offspring, length of days, &c.

## OF THE RIGHTEOUS

Prov. xi. 28.—“The righteous shall flourish as a branch” evergreen—full of life and fruit (xiv. 11; Ps. i. 3).

Prov. x. 22.—“The blessing of the Lord maketh rich, and He addeth no sorrow with it.” God’s blessing upon diligent labour (x. 4; xiii. 4).

Ps. cxi. 10.—A life framed after God’s law is crowned with “good success” (margin) (Prov. iii. 4).

1 Sam. xxv.—Prudence and wise behaviour. Four times it is noted before, in chap. xviii. 5, 14, 15, 30, that David behaved himself wisely. The margin renders it “prospered.” See Prov. xvi. 20.

Josh. i. 7, 8.—A strong will and brave heart, making the law of God the rule, is most likely to make the way prosperous and bring success.

Prov. xi. 25.—“The liberal soul shall be made fat” (iii. 9, 10).

Prov. iii. 13–18.—The pursuit of wisdom’s ways and peace brings pleasantness.

Gen. xxiv. 56.—*Abraham’s servant* sought to follow Divine guidance and direction, and the Lord made his way prosperous.

Gen. xxxix. 2.—“The Lord was with *Joseph*, and he was a prosperous man.” Wickliffe renders it, “He was a lucky fellow.”

2 Kings xviii. 7.—The Lord was with Hezekiah, “and he prospered.”

2 Chron. xxvi. 5.—*Uzziah*. “As long as he sought the Lord, God made him to prosper.” Yea, “he was marvellously helped till he was strong” (ver. 15). But see ver. 16.

2 Chron. xxvii. 6.—*Jotham* “became mighty, because he prepared his ways before the Lord his God.”

## OF THE WICKED

Ps. lxxiii. 3, 7–12.—Is often most abundant.

Ps. xvii. 14.—But is limited to this world (Luke xii. 21; xvi. 25).

Job xx. 5.—At the best is short (xxi. 17).

Luke xii. 21.—Uncertain. “Thou fool, this night.” . . .

Eccles. ii. 1; vii. 6.—Vain. Unable to give true happiness or hope.

Esther v. 13.—Often marred by jealousy.

- Jer. xlviii. 11.—Leads to a state of luxury and apathy, like Moab, “settled on his lees.”
- Ezek. xvi. 49.—“Fulness of bread,” leads to abundance of idleness and selfishness, as in the iniquity of Sodom.
- Jer. v. 28.—Leads to oppression.
- Jer. xxiii. 21.—To turning away from God.
- Job xxi. 7; Ps. lxxiii. 2; Jer. xii. 1; Hab. i. 13.—Is often a cause of perplexity to the godly.
- Ps. xxxvii. 7.—Is not to be envied by the people of God.
- Prov. i. 32.—“The prosperity of fools shall destroy them.”
- Deut. vi. 10.—Prosperity should be enjoyed with great caution, lest it should lead to forgetfulness of God.
- Luke vi. 24.—Our Saviour’s words were very strong. “Woe unto you that are rich—full” (without godliness). Cf. Mark x. 23, 24.
- Deut. xxxii. 15.—“Jeshurun waxed fat and kicked.”
- Ps. xxxvii. 35, 36.—“I have seen the wicked . . . spreading himself like a green bay tree”—probably the oleander, a large tree remarkable for its spreading branches, green but useless. It is said the leaves are poisonous. Marg., or a “green tree that groweth in his own soil,” that has never been transplanted (Ps. lv. 19). “Yet he passed away, and lo he was not.”
- Prov. xxx. 7, 8.—“Give me neither poverty nor riches, feed me with food convenient for me, lest I be full and deny thee,” &c.
- Deut. xxxiii. 16.—“The good will of Him that dwelt in the bush.” A beautiful word interposed in the midst of temporal blessings. “The precious things of heaven, the precious things of the earth, and the blessing of God accompanying them—the goodwill or favour of Him who revealed Himself to Moses in the bush.
- I Tim. iv. 8.—Though prosperity was promised more especially in the old dispensation, there is no less a rich promise of full provision in the new (Matt. vi. 33, vii. 11; I Cor. iii. 21).

## PRUDENCE

- Prov. xvi. 21.—“The wise in heart shall be called prudent.”
- Prov. iii. 21.—“My son . . . keep sound wisdom and discretion.”
- Prov. ii. 11.—“Discretion shall preserve thee.”
- Prov. xiii. 15.—“Good understanding giveth favour.”
- Prov. xiv. 8.—“The wisdom of the prudent is to under-

stand his way." Solomon commends, not the knowledge of the learned, which often leads to speculation, but the wisdom of the prudent, which tends to right judgment and right conduct.

Prov. xiv. 15.—"The simple believeth every word, but the prudent man looketh well to his going." Trying before trusting: "Prove all things. Hold fast that which is good."

Prov. xxii. 3.—"A prudent man foreseeeth the evil and hideth himself, but the simple pass on and are punished."

Prov. xii. 16.—"A prudent man covereth shame;" represses the risings of anger when his spirit is stirred, or meets the provocation with meekness and charity.

Prov. xii. 23.—"A prudent man concealeth knowledge." He will not tell all he knows.

Prov. xiii. 16.—"Every prudent man dealeth with knowledge;" acts with judgment and consideration (xviii. 15); yea, the prudent are "crowned with knowledge." It is their ornament and their honour. Wise heads will be respected as if they were crowned heads.

Prov. xv. 5.—The prudent man comes to gain wisdom by regarding reproof.

Prov. xix. 11.—A prudent man will be ever a meek man. He will defer his anger. It is his glory to pass over a transgression.

Hos. xiv. 9.—The prudent man has learned to acknowledge the ways of God, that they are right.

Eccles. x. 10.—"Wisdom is profitable to direct," more valuable than force or power.

Matt. x. 16.—"Be ye therefore wise as serpents, and harmless as doves."

Eph. v. 15.—"See then that ye walk circumspectly," with accuracy and care.

Col. iv. 5.—"Walk in wisdom toward them that are without."

Luke xiv. 28-32.—A good illustration of the need of prudence. Cf. the reference to the ants (Prov. vi. 6-8). The Arabic word for ants means, "The clever people."

Gen. xxxii. 3-23.—*Jacob*, having commended his cause to God in prayer, used much prudence in his arrangements for meeting his brother Esau.

Gen. xli. 39.—*Joseph* was a striking example of prudence, in managing so skilfully his master's house, the affairs of Egypt, and dealing with his brethren.

Exod. xviii. 19.—*Jethro*. By his excellent advice, Moses was spared much waste of strength.

- 1 Sam. xvi. 18.—*David*, even when a youth, was known as “prudent in matters.” Years after, in most difficult times, he behaved himself so wisely that “his name was much set by.” Margin, “precious” (xviii. 30).
- 2 Chron. ii. 12.—*Solomon*. Hiram, the Tyrian, commended him as “a wise man,” “endued with prudence and understanding.”
- Acts xiii. 7.—*Sergius Paulus*, “a prudent man,” a man of candid and inquiring mind.
- See further examples of prudence under *Counsel*, *Wisdom*, &c.
- Isa. lii. 13.—*The Lord Jesus*. “My servant shall deal prudently” (Matt. xxi. 24-27; xxii. 15-21). “He shall be exalted, and extolled, and be very high” (see also Prov. viii. 12); personified as *Wisdom*, closely connected with prudence.

## QUIETNESS

- Prov. xvii. 1.—“Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife” (xvi. 8; Eccles. iv. 6; 2 Thess. iii. 12); plentiful entertainment, ending in quarrelling.
- Prov. xvii. 27.—“A man of understanding is of an excellent spirit” (margin, “a cool spirit”)—calm and subdued. See ver. 28.
- Isa. xxxii. 17.—“The work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever” (Ps. xxv. 13).
- Ps. xxiii. 2.—“He maketh me to lie down in green pastures; He leadeth me beside the still waters” (margin, “waters of quietness”). Cf. Ps. xlv. 3, 4, the peaceful river and the troubled sea.
- Job xxxiv. 29.—“When He giveth quietness, who then can make trouble?” (1 Pet. iii. 4).
- Isa. xxx. 15.—“In quietness and in confidence shall be your strength.”
- Isa. xxxiii. 20.—“Thine eyes shall see Jerusalem a quiet habitation”—quiet resting-places (xxxii. 18).
- Ps. xlv. 10.—“Be still, and know that I am God.” The Lord is best known by the heart at peace (iv. 4).
- Ps. cxxxi. 2.—“Surely I have behaved and quieted (disciplined) myself, as a child that is weaned from his mother: yea, my soul is even as a weaned child”—lying contentedly and quietly upon the mother’s breast.
- Exod. xiv. 13, 15.—“Stand still, and see the salvation of God.” Speak unto the children of Israel, that they go



- forward." Israel must first learn the lesson of patient and quiet waiting, then of action.
- Ruth iii. 18.—"Sit still, my daughter, until thou know how the matter will fall."
- Lam. iii. 26.—"It is good that a man should both hope and quietly wait for the salvation of the Lord."
- 1 Thess. iv. 11.—"That ye study to be quiet;" literally, "be ambitious to be quiet." To "lead a quiet and peaceable life" (1 Tim. ii. 2); and "with quietness work" (2 Thess. iii. 12).
- Ps. xlii. 5, 11.—"Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God."
- Isa. xlii. 2.—"He shall not cry, nor lift up, nor cause His voice to be heard in the street."

## RAIN

- Job xxxviii. 28.—"Hath the rain a father?" Answer (Matt. v. 45; Acts xiv. 17; Jer. v. 24).
- Amos iv. 7.—A proof of the power and sovereignty of God (Jer. x. 13; Job xxviii. 26; 1 Kings xviii. 1; Amos v. 8). See Jeremiah's challenge (Jer. xiv. 22).
- Ps. lxxv. 9, 10.—The beneficial effects of the rain God sends, fertilising the earth and making the ground soft to receive the seed.
- Lev. xxvi. 3, 4.—A blessing promised to Israel on condition of obedience.
- Job xxxvii. 6.—"The small rain and the great rain of His strength" (Deut. xxxii. 2). The Hebrew is remarkably expressive of the many kinds of rain—plentiful (Ps. lxxviii. 9); abundant (1 Kings xviii. 41); sweeping (Prov. xxviii. 3); overflowing (Ezek. xxxviii. 22); destructive (Isa. iv. 6); the early and latter rain.
- 1 Kings xvii. 1; xviii. 1, 41; Zech. x. 1.—Rain has been given or withheld in answer to prayer (James v. 17, 18; 1 Sam. xii. 17, 18).
- Amos iv. 7.—Withheld sometimes in judgment (Deut. xi. 16, 17; Isa. v. 6; Jer. iii. 3, xiv. 4; Hagg. i. 10, 11; Zech. xiv. 17).
- Heb. vi. 7, 8.—The same rain falls on the land which brings forth useful herbs and on that which beareth thorns and briers; but one receives the blessing, the other is "nigh unto cursing."
- Job xxvi. 8.—"He storeth up the waters in the thick clouds, and it doth not burst through" (till He will).
- Deut. xxviii. 12.—"The Lord shall open unto thee His good treasure, the heaven to give the rain."

## SYMBOLICAL

- Prov. xxvi. 1; xxvii. 15; xxviii. 3.—Of *trouble* and vexation.
- Deut. xxxii. 2.—The *doctrine* (teaching) of God's servants—gentle and beneficial.
- Isa. lv. 8.—The unfailing efficacy of *God's word*. "It shall not return unto Me void."
- 2 Sam. xxiii. 4.—The happy influence of righteous *rule* and government.
- Ps. lxxii. 6.—The *coming of Christ*—like rain upon the mown grass—like a meadow refreshed by the genial showers, after being burnt by the scorching heat (Hos. vi. 3).
- Isa. xlv. 3.—The outpouring of the *Holy Spirit*.
- Ezek. xxxiv. 25, 26.—The beneficent result of *God's covenant* with His people—"showers of blessing."

## READY

- Exod. xii. 11.—*Israel* at the first Passover. "Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste"—like men ready to start on a journey at a moment's notice.
- Ps. cxliii. 2.—Like *servants*, ready to do the master's bidding.
- Neh. iv. 17.—Like *Nehemiah's workmen*, with the sword in one hand ready to fight, and the trowel in the other ready to build.
- Ps. li. 12.—"Uphold me with Thy free Spirit"—or with a free spirit, a spontaneous, generous alacrity, to do that which is right and good.
- Eccles. x. 2.—"A wise man's heart is at his right hand." He is always ready for action.
- 2 Cor. viii. 11.—"If there be a readiness to will."
- 2 Tim. iv. 2.—"In season, out of season," always ready.
- Titus iii. 1.—"Ready to every good work" (1 Tim. ii. 21).
- 1 Tim. vi. 18.—"Ready to distribute"—not slack or grudging (Deut. xv. 7-11).
- Rom. i. 15.—"Ready to preach the Gospel" wherever sent.
- 1 Pet. iii. 15.—"Ready to give an answer."
- 2 Cor. x. 6.—"In readiness to revenge all disobedience."
- Acts xx. 22. Ready to suffer and be bound for the Lord's sake.
- 2 Tim. iv. 6.—"Ready to be offered up" as a free libation (Phil. ii. 17).
- 1 Pet. i. 5.—"Ready to be revealed in the last time."

- Matt. xxiv. 44.—Ready for the Lord's second coming.  
 1 Pet. i. 13.—“Wherefore gird up the loins of your mind.”

### REASONABLENESS

- Rom. xii. 1.—“Reasonable service,” not meaning that which may be reasonably expected from us, but that which is in harmony with reason, not like the idolatry of the heathen, or the legalism of the Jew.  
 Hos. xi. 4.—“I drew them with cords of a man.”  
 1 Cor. x. 15.—“I speak as to wise men: judge ye what I say.”  
 Deut. x. 13.—God's requirements for His people are surely reasonable and for their good (Micah vi. 8).  
 1 John v. 3.—“And His commandments are not grievous.”  
 Phil. iii. 4.—St. Paul reckons seven things which he renounced, but he also reckons seven things which he found of far higher value.  
 Isa. i. 18.—“Come now, and let us reason together, saith the Lord.”  
 Acts xxiv. 25.—Paul reasoned with Felix.  
 Contrast the unreasonableness of the slavery of sin, like the Egyptian taskmasters requiring the people to make bricks without straw (Exod. v. 6–12).

### REBELLION AGAINST GOD

- Jer. v. 23; Heb. iii. 12.—Comes from an evil and revolting heart (Prov. xvii. 11).  
 Deut. ix. 7; xxxi. 27.—Was the common sin of Israel all through their chequered history (Isa. lxv. 2; Ezek. ii. 5. vi. 7).  
 Isa. i. 2.—A sin aggravated by its base ingratitude.  
 Acts v. 39; xxiii. 9.—And by its folly—fighting against God (Job ix. 4).  
 Prov. i. 24, 29, 30.—Wilfully turning away from God's good counsels and gentle reproofs (Ps. cvii. 11).  
 Neh. ix. 26.—Casting the Law behind the back, yea, treating God Himself with contempt (1 Kings xiv. 9; Ezek. xxiii. 35).  
 Exod. xviii. 11.—Dealing proudly and defiantly against the Most High.  
 Job xxiv. 23.—Rebelling against the light.  
 Gen. x. 8.—Nimrod. The word means “a rebel.”  
 Numb. xiv. 9.—Rebellion is against the Lord Himself, against His authority and His rule.  
 Ps. cvii. 11.—Against His words and counsel (Ps. l. 17).

- Isa. lxiii. 10.—Against the Spirit, vexing and resisting the Holy Spirit (Acts vii. 51).  
 Numb. xv. 30.—It is presumption—sinning with a high or upraised hand (margin).  
 Ps. xvii. 7, margin.—“Those that rise up against Thy right hand”—Thy power.  
 Jer. xxxi. 18.—Like a bullock resisting the yoke, and “kicking against the pricks.”  
 Heb. x. 26.—“If we sin wilfully”—in the spirit of fixed defiance.  
 Ps. cvi. 13–21.—In this short summary are given seven proofs of Israel’s rebellion against the Lord.  
 1 Sam. xv. 23.—“For rebellion is as the sin of witchcraft,” &c.—punishable with death.  
 Isa. xlv. 9.—“Woe unto him that striveth with his Maker.”  
 Dan. ix. 9.—Yet there is pardon promised to those who truly repent and seek forgiveness (Neh. ix. 17, 26, 27).

## REDEMPTION

- Exod. vi. 6; xv. 13, 14; Neh. i. 10; Isa. xliii. 3.—The redemption of *Israel* from *Egypt* was a foreshadowing of spiritual deliverance from a greater and more cruel bondage.  
 Isa. lii. 3.—As also the deliverance from *Babylon* (Ps. lxxiv. 2).  
 Exod. xiii. 12, 13.—The redemption of the *firstborn* of man or beast (Numb. xviii. 15–17), was God’s claim on a redeemed people.  
 Lev. xxv. 47–54.—The redemption of *servants*, houses, land, property, &c.  
 Exod. xxx. 10–15.—The *Redemption* or *atonement* money, was to be paid the same for all, rich or poor, at every census. From this money were made the silver sockets for the pillars of the Tabernacle (xxxviii. 27, 28).  
 Lev. xxv. 25.—The law of the *Goël*, or near kinsman, on whom rested the obligation of redeeming and avenging (Numb. xxxv. 27; Ruth iii. 13). The figure is applied to our Lord (Job xix. 19).  
*Exodus* may be called the Book of Redemption, following upon Genesis, the Book of Creation, and followed by Leviticus, the Book of Access, and Numbers, the Book of Pilgrimage.  
 Heb. ix. 12.—The redemption wrought by Christ for His people most eminently shows God’s love. The redemption of Israel from Egypt was an expression of His grace and power; the redemption of mankind from sin cost Him the gift of His own beloved Son.

1 Pet. i. 18.—“Not with corruptible things, as silver and gold,” by which slaves and captives were redeemed, “but with the precious blood of Christ” (Matt. xx. 28; Eph. i. 7; Heb. ix. 12).

Acts xx. 28.—“The Church of God, which He hath purchased with His own blood.” By redemption the Lord’s saints are His peculiar (purchased) people. The Rhenish version translates Titus ii. 14, “A people won for Himself.” “The purchased possession” (Eph. i. 14).

1 Cor. vi. 19, 20.—Redemption involves obligation. “Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.”

Exod. xv.—Redemption calls for praise. The first song in the Bible is the song of Moses on the redemption of Israel (Ps. cvii. 1-4). Much more are we called to give thanks for redemption from the guilt and power of sin (1 Pet. ii. 9).

Eph. iv. 30.—Redemption should lead the redeemed to holiness in a thankful and assured confidence for the future.

Rom. viii. 23; 1 Cor. i. 30.—The full completeness of the result of Christ’s redeeming work will not be known till the resurrection day—for that grand day the saints of God are waiting.

Rev. v. 9.—It will be the sweetest note in their triumph song before the Lamb. “Thou hast redeemed us by Thy blood.”

## REFUGE—GOD.

Exod. xxi. 13, 14.—“*The horns of the altar.*” A place of refuge appointed for one who was pursued by the avenger, and who was not guilty of malice, doubtless symbolic of higher and more spiritual truth.

Numb. xxxv. 6.—So were the *six cities of refuge*. They were distributed equally throughout the land, to be within easy reach, and the roads to them were to be kept in good repair.

Ps. xviii. 2.—“*My rock and my fortress.*” The figure of flying to a rock for refuge must have been continually brought to the Psalmist’s mind. As a country, Palestine abounds with limestone rocks and caves and natural strongholds. The rock or cliff where he had been so unexpectedly delivered from Saul (1 Sam. xxiii. 25-28), the fortress or stronghold, in the wilderness of Judah, or the fastnesses of Engedi (1 Sam. xxii. 4; xxiii. 14, 19, 29;



- xxiv. 22 ("the rocks of the wild goats") (1 Sam. xxiv. 2): all these might well lead his mind to Him who is the Refuge of His people.
- Isa. viii. 14.—A *sanctuary*, or perhaps sanctuary stone, which was in ancient times a place of protection and safety.
- Ezek. xi. 16.—"A little sanctuary."
- Cant. ii. 14.—"O my dove, that art in the *clefts of the rock*, in the secret places of the stairs;" alluding again to the numberless caves and fissures in which the ring-doves find a pleasant resting-place.
- Ps. xvii. 8; xxxvi. 7; lvii. 1; lxiii. 7; xci. 1.—"Under the *shadow of Thy wings*." God's wings are, as it were, the stretching out of His protection, and "the shadow of His wings," the sweet refreshment and sense of security His people enjoy in making Him their trust (Matt. xxiii. 37; Ps. lxi. 4, margin).
- Ps. xlv. 1.—"God is our refuge and strength." Our strong refuge, always accessible; "a very present help in trouble;" a refuge from the storm" (Isa. xxv. 4).
- Deut. xxxiii. 27.—"The eternal God is thy refuge, and underneath are the everlasting (never-wearying) arms."
- Ps. xci. 2.—"I will say of the Lord (as the result of past experience), He is my refuge and my fortress."
- Ps. lxii. 7.—"The Rock of my strength, and my refuge, is in God." God only—the word "*only*" occurs in this psalm six times in the original.
- Ps. cxlii. 4, 5.—"I looked" elsewhere . . . refuge failed me (from human aid and sympathy). "I said to the Lord, Thou art my refuge, and my portion in the land of the living."
- Ps. xi. 1.—"In the Lord put I my trust," or, rather, I take refuge. Many would have persuaded him to seek refuge in the caves of the neighbouring cliffs; but David had a nobler spirit and stronger faith. It is worthy of note how many psalms begin with the same note of trust (vii. 1; xvi. 1; xxxi. 1; lvii. 1; lxxi. 1).
- Prov. xxiv. 25.—"In the fear of the Lord is strong confidence, and His children shall have a place of refuge."
- Heb. vi. 18.—"Who have fled for refuge to lay hold upon that hope set before us"—as the manslayer fled with all the haste he could.
- Ps. xxxii. 7.—"Thou art my hiding-place." Chrysostom tells us, that in his time Psalm xxxii. was sung at every funeral, as it is still in the Eastern Church.
- Hos. vii. 5.—"Israel is like a silly dove without heart" (or

sense), that, instead of flying straight to the dovecot, flutters about in terror, or perhaps flies into the snare of the fowler. Happy is it when as other refuge fails, the believer cries, "Thou art my refuge, O Lord" (Ps. cxlii. 4, 5).

## REGENERATION

John iii. 3, 5.—*The new birth.* Being "born again," or "born from above," "born of God." Our Lord taught the necessity and nature of the new birth to Nicodemus. Nicodemus was a member of the Sanhedrim, and so far as we can judge, a man of learning and of high moral character. It is noteworthy to find that to such a man our Lord addressed the words, "Except a man be born again, of water and of the Spirit, he cannot enter into the kingdom of God."

John v. 25.—Regeneration is a *spiritual resurrection*, whereby the "dead in trespasses and sins are quickened into life" (Eph. ii. 1).

2 Cor. v. 17.—Regeneration is a *new creation*—the entrance into a new state. "Old things are passed away, and behold all things are become new" (Gal. vi. 15).

Acts xxvi. 18.—It is a blessed change, like passing out of darkness into light, and from the power of Satan unto God. A *translation* (Col. i. 13).

1 John iii. 14.—Nay more, like passing from death unto life.

Deut. xxx. 6.—It is the *circumcision of the heart* (Rom. ii. 29; Col. ii. 11).

Ezek. xi. 19.—A "*new heart*"—"a heart of flesh"—in place of a heart of stone (xxxvi. 26), cf. our Lord's words, "make the tree good" (Matt. xii. 33).

Rom. vi. 5.—A *planting together with Christ*, in the likeness of His death. A grafting into Christ, the true vine (John xv. 2); becoming partakers of the Divine nature (2 Pet. i. 4).

Col. iii. 10, 11.—A *renewal* into the Divine image.

John i. 12, 13.—The blessed privilege of all who truly receive Christ.

John iii. 5.—The special work of the Holy Spirit (Titus iii. 5).

James i. 21; 1 Pet. i. 23.—By the instrumentality of the Word, "the incorruptible seed," "the engrafted Word."

John iii. 5; Titus iii. 5.—Holy baptism is the sacrament of regeneration (Gal. iii. 27).

1 John iii. 14.—The First Epistle of St. John gives many signs and tests of the new birth. One who is born of God—(1) “Doth not commit sin,” is not the habitual slave of sin (see John viii. 34); (2) accepts the Lord Jesus as the Christ, the true and only Saviour (v. 1); (3) “doeth righteousness,” brings forth the fruits of righteousness (ii. 29; v. 3); (4) overcomes the world (v. 4); (5) keepeth himself; is careful to live watchfully and to strive against sin (v. 18); (6) loves the brethren (iii. 14; v. 1, 2).

Matt. xix. 28.—“In the *regeneration*.” The word is used to describe the state of future glory, introduced at the second advent of the Lord Jesus.

## REPENTANCE

Acts xvii. 30.—A duty enjoined on all men.

Heb. vi. 1.—One of the foundation principles of the doctrine of Christ.

Acts xi. 18.—The gift of God (2 Tim. ii. 25) through Christ (Acts v. 31).

Zech. xii. 10.—By the operation of the Holy Ghost.

Luke xiii. 3, 5.—Is of absolute necessity.

Matt. xi. 20.—The neglect of, will be justly punished.

Isa. lv. 7.—Is expressed as *turning* or returning from sin to God (2 Chron. vi. 26; vii. 14; Joel ii. 12; Acts xxvi. 18; Ezek. xiv. 6; xviii. 31, 32).

Jer. iv. 14.—*Washing* or cleaning (Isa. i. 16).

2 Cor. vii. 10.—“Godly sorrow.” See *Contrition*.

2 Kings xxii. 19.—*Humbling the heart*.

1 Cor. v. 2.—*Mourning* for sin.

Jer. iv. 3.—Like *breaking up* fallow ground, as men clear the ground of thorns and weeds to lay it open to the sun, the preparation before sowing the good seed.

Jer. vii. 3; xxvi. 13; xxxv. 15.—*Amending* the ways.

2 Chron. vii. 14.—*Seeking* the face of God in prayer.

Eph. v. 14.—*Awaking* out of sleep.

1 Sam. vii. 6.—Symbolised by *pouring out water* before the Lord.

Joel ii. 13.—*Rending* the garments.

Luke xviii. 13.—*Smiting* upon the breast—the thigh (Jer. xxxi. 19).

Jer. xxxi. 19.—*Weeping* tears of shame and sorrow.

Exod. xii. 8.—The *bitter herbs* of the first Passover feast were designed to be an emblem of repentance joined with faith.

Lev. xvi. 29.—The *day of atonement* was set apart as a day of national humiliation, for the people to afflict their souls. It was the one great fast appointed for Israel every year.

Ps. vi., xxxii., xxxviii., li., cii., cxxx., cxliii.—The *seven penitential psalms* have been the Church's models of humiliation and repentance from the time they were written to the present day.

Ps. li.—Perhaps the fullest of all the seven, and most beautiful. Cf. ver. 4: "Against Thee, Thee only, have I sinned," with the prodigal's confession, "Father, I have sinned against Heaven, and against thee." He put Heaven first.

Luke xv. 17.—It is said of the prodigal, "When he came to himself." What is sin but folly? What is repentance but coming to right reason?

Zech. xii. 10.—A beautiful epitome of the true Author and object and design of evangelical repentance.

Acts xx. 21.—"Repentance toward God and faith toward our Lord Jesus Christ." Repentance and faith are joined together like the two beams of a Latin cross, "Repent and believe the Gospel" (Mark i. 15).

Acts ii. 38; iii. 19; viii. 22.—When real and joined with faith, repentance is quickly followed by pardon (2 Sam. xii. 13).

Matt. iii. 8; Acts xxvi. 20.—Should be evidenced by good fruits (2 Cor. vii. 11).

Prov. xxviii. 13.—The most visible sign of its reality is the putting away of sin (Gen. xxxv. 1-3; 1 Sam. vii. 3).

Jer. viii. 6.—"I hearkened and heard, but . . . no man repented of his wickedness, saying, What have I done?" If this be the language of the Lord, it shows how graciously He waits for the faintest whisper of repentance.

1 Kings viii. 46-50.—Another beautiful epitome "of true repentance." If they bethink themselves, and turn unto Thee with all their heart.

Job xxxiv. 32.—"If I have done iniquity I will do no more."

Job xi. 13-15.—"If thou prepare thine heart, and stretch out thine hand," &c.

Ezra ix., x.—A striking example of sin confessed, repented of, and renounced.

## REPENTANCE—FALSE

2 Cor. vii. 10.—"The sorrow of the world," that "worketh death," sharp conviction, bitter regret, gnawing remorse,

with no right views of sin or God, contrasted with the "godly sorrow" which says, "Against thee, thee only, have I sinned."

Gen. xxvii. 30-42.—Esau, years after he sold the birth-right, repented with tears, and grieved bitterly that he had lost the blessing. But his heart was filled with malice, and he comforted himself, purposing to kill his brother Jacob (Heb. xii. 17).

Exod. ix. 27, 28; x. 16, 17; xii. 31-38.—*Pharaoh*—whilst the plagues were upon him and upon the land, professed himself penitent; but "when he saw that there was respite, he hardened his heart" as before.

Judg. ii. 1-5.—*Bochim*, the place of weeping—Israel wept. No permanent reformation seems to have followed.

1 Sam. xv. 24-30; xxiv. 16-20; xxvi. 21.—*Saul* cried, "I have sinned against the Lord," yet "honour me now before the elders of my people." Was this repentance?

1 Kings xxi. 27-31.—*Ahab*, humbled on hearing God's judgment pronounced, put on sackcloth, and fasted, and went softly. But he did not restore the vineyard of Naboth to his family, and his subsequent conduct shows that his repentance was not of the right kind.

Ps. lxxviii. 34-72.—*Israel's* history. "When he slew them, they sought Him; and they returned and inquired early after God. But their heart was not right with Him, neither continued they steadfast in His covenant."

Jer. iii. 10.—*Treacherous Judah* returned "feignedly" (margin, "in falsehood") unto God.

Mark vi. 27.—*Herod Antipas* was grieved keenly at being caught in the meshes of Salome. But it was only "the sorrow of the world." He would sooner give up John the Baptist to death, than go from the foolish word spoken, in the moment of thoughtless impulse.

Matt. xxvii. 3, 5.—Even *Judas*, "the son of perdition," could acknowledge, "I have sinned." It was the repentance of despair, which drove him to choose death rather than life.

Acts xxvi. 25.—*Felix* "trembled" when Paul preached. But he drowned the voice of conscience by determining to wait for "a more convenient season."

## REPROACH

Ps. cxxiii. 4.—"Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud."



- Ps. lxi. 9.—“The reproaches of them that reproached Thee are fallen upon me.” The malice of those who hate God seemed concentrated on the afflicted Psalmist, still more on Christ (Rom. xv. 3). But he had the comfort of feeling, “Thou hast known my reproach” (ver. 19).
- Ps. cxix. 22.—“Remove from me reproach and contempt” (ver. 42).
- Acts xxiv. 14.—“After the way which they call heresy.”
- Acts xxiv. 5.—“A ringleader of the sect of the Nazarenes.”
- Of. Matt. ii. 23.
- Isa. li. 7.—“Fear ye not the reproach of men, neither be ye afraid of their revilings.”
- 1 Pet. iv. 14.—“If ye be reproached for the name of Christ, happy are ye.” “If any man suffer as a Christian, let him not be ashamed.”
- 2 Cor. xii. 10.—“I take pleasure . . . in reproaches.”
- 2 Cor. vi. 8.—“By evil report and good report.”
- Heb. x. 33.—“Ye were made a gazing-stock.”
- Heb. xiii. 13.—“Let us go forth therefore unto Him without the camp, bearing His reproach.”
- Heb. xi. 26.—By faith Moses esteemed “the reproach of Christ greater riches than the treasures in Egypt.”

## REPROACH—BRINGING

- Gen. xiii. 7.—“And the Canaanite and Perizzite dwelled then in the land.” How important, therefore, that Abraham should act rightly before them.
- 2 Sam. xii. 14.—One of the sad things in David’s great sin was that it “gave great occasion to the enemies of the Lord to blaspheme.”
- Neh. v. 9.—Nehemiah spoke wisely to the rich nobles and elders when he said, “Ought ye not to walk in the fear of our God, because of the reproach of the heathen, our enemies?”
- Neh. vi. 13.—The enemies of Nehemiah craftily laid a snare to lead him into sin, that they “might have matter for evil report,” and bring a reproach upon him. So was it with Daniel (vi. 4). But the Lord delivered both.
- Ps. cxix. 39.—“Turn away my reproach, which I fear.” “Let not my sin and its chastisement turn for a reproach of the truth”: so many understand it—a different sense to ver. 22.
- Rom. ii. 24.—“For the name of God is blasphemed among the Gentiles through you.”
- 1 Tim. v. 14.—St. Paul’s charge to the younger women

was that they "give none occasion to the adversary to speak reproachfully." So of servants (vi. 1).

Titus ii. 5.—"That the word of God be not blasphemed" (evil spoken of).

2 Pet. ii. 2.—"By reason of whom the way of truth is evil spoken of."

## REPROOF

Lev. xix. 17.—A duty enjoined to be discharged with wisdom and love.

Isa. lviii. 1.—Should be administered with boldness (Ezek. ii. 3-7), and all authority (Titus i. 13).

2 Tim. iv. 2.—Sometimes with gentleness and forbearance. "Admonish him as a brother" (2 Thess. iii. 15).

1 Tim. v. 20.—Sometimes openly.

Matt. xviii. 15.—Sometimes privately.

Titus i. 13.—Sometimes "sharply."

2 Tim. iv. 2.—"Reprove." The margin of R.V. has, "Bring to the proof" (Query, of Scripture, iii. 16?).

Matt. vii. 3-5.—The parable of the mote and the beam.

Prov. vi. 23.—Reproof, when rightly received, brings great blessing (ix. 8; xiii. 18; xv. 5, 31, 32).

Prov. x. 17.—When resented and despised, is followed by shame and loss (xv. 10; xii. 1).

Ps. xxviii. 23.—Wise reproof eventually brings respect for the reprover, more than the false praise of the flatterer.

Prov. xvii. 10, margin.—"A reproof aweth more a wise man than to strike a fool a hundred times."

Prov. xxvii. 5, 6.—"Open (outspoken) rebuke is better than secret love" (sincere, but too timid to speak out). "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful."

Ps. cxli. 5.—The kind reproofs of the righteous are as an excellent oil upon the head (the symbol of gladness). The translation of R.V. is probably better—"An excellent oil; let not my head refuse it."

Prov. xxv. 12.—The blessing of reproof is "as an earring of gold and an ornament of fine gold," when the two conditions are fulfilled—"a wise reprover and an obedient ear."

Ezek. iii. 26.—It is a mark of judgment upon the land when God's ministers cease to reprove. "Thou shalt be dumb, and shalt not be to them a reprover."

Gal. v. 7.—It is observable in Scripture how often com-

mendation is given before or with reproof (2 Chron. xix. 2, 3; Rev. ii. 3, 13, 14, 19, 20).

1 Kings i. 6.—Reproof and correction are as necessary in a father as kindness. For want of this David suffered in Adonijah, and Eli in his sons. “The rod and reproof give wisdom” (Prov. xxix. 15).

Gen. xxvi. 10.—*Abimelech* reproved Abraham. Strange that a heathen king should find just occasion to reprove a servant of the true God!

Gen. xlv. 24.—*Joseph* charged his brethren, “See that ye fall not out by the way.” It was a gentle caution, implying a reproof, of which they would feel the force.

2 Sam. xii. 1–6.—*Nathan*. One of the most beautiful instances of tenderness and wisdom in reproofing, and of a servant of God receiving reproof rightly. The two conditions (Prov. xxv. 12) were well exemplified, “a wise reprover and an obedient ear.” Observe, too, the recalling of David to a right mind began on God’s side (ver. 1).

2 Chron. xii. 5–8.—*Shemaiah* reproved Rehoboam and his princes, and led them to humiliation and repentance, which God accepted.

2 Chron. xvi. 7–10.—*Hanani* spoke faithfully to Asa, but Asa resented the wise reproof.

2 Chron. xix. 2.—*Jehu*, son of Hanani, spoke faithfully to Jehoshaphat, but softened the rebuke with commendations.

2 Chron. xxvi. 17, 18.—*Azariah* reproved Uzziah for assuming the priestly office. The king, resenting it, was seized with leprosy.

Matt. xiv. 3.—*John the Baptist* was a fearless reprover. He challenged Herod faithfully and without fear.

John iv. 16.—“Go call thy husband, and come hither.” What a searching reproof! “I have no husband.”

Luke xxii. 61.—“The Lord looked upon Peter.” That look of love was the best rebuke.

John xxi. 15–17.—“*Simon*, son of Jonas, lovest thou Me?” As before a look, so afterwards a word, thrice repeated, smote the heart already humbled.

2 Cor. ii. 5–7.—St. Paul was at once ready to restore and comfort one who had been reproofed and received forgiveness.

Gal. ii. 11–21.—St. Paul did not shrink from reproofing even Peter when he was led astray. It is well to remember how Peter received the reproof in love, and how kindly he spoke of St. Paul long after. See 2 Pet. iii. 15.

- 2 John 10, 11.—*St. John* is always regarded as the Apostle of love. Yet who was more severe in his testimony against evil and evil doers? (3 John 9, 10).

## REPUTATION

- Prov. xxii. 1.—“A good name is rather to be chosen than great riches.”
- Eccles. vii. 1.—“A good name is better than precious ointment”—one of the greatest luxuries of Eastern life.
- Prov. xiii. 15.—“Good understanding giveth favour.” Cf. Joseph.
- Numb. xvi. 2.—“Famous in the congregation, men of renown” (xxvi. 9).
- Acts vi. 3.—“Look ye out seven men of honest report.” One of the qualifications of the seven deacons.
- 1 Tim. iii. 7.—A *bishop*. “He must have a good report of them which are without.” So of the widow (v. 10).
- Deut. i. 13.—“Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you” (Exod. xviii. 21).
- Eccles. x. 1.—“Dead flies spoil the fragrant ointment compounded by the apothecary: so doth a little folly injure him that is in reputation for wisdom and honour.” Some render, “More prevailing is a little folly.” It outweighs the influence. A man is often remembered by a foolish word or act, when his good reputation for wisdom is passed by.
- Gen. xiv. 23.—*Abram* showed a proper concern not to injure his reputation, both among his own people and the heathen around, “lest any should say, I have made Abram rich.”
- Gen. xli. 38.—*Joseph*. Pharaoh gave a noble testimony to him—“a man in whom the Spirit of God is.”
- Josh. vi. 27.—The name of Joshua was noised abroad, as Israel’s leader, “throughout all the country.”
- 1 Sam. ix. 6.—*Samuel* was known as “a man of God, and honourable,” and a prophet whose words came true.
- 1 Sam. xvi. 16.—*David*, when as yet young and tender, had already won a high reputation amongst men; further on, his fame grew, so that “his name was much set by” (xviii. 30) (“precious,” margin): yea, his fame “went out into all lands” (1 Chron. xiv. 17). Cf. Solomon (1 Kings iv. 31; x. 1); Uzziah (2 Chron. xxvi. 8).
- Dan. vi. 3.—“We shall not find any occasion.” A noble testimony to the reputation of the aged prophet. His

bitterest enemies were compelled to bear witness to his integrity.

Mark vi. 20.—*John the Baptist*. Herod feared him, knowing that he was a just man and a holy. "He was a burning and shining light."

Acts v. 33.—*Gamaliel* "had in reputation among the people," as an eminent doctor of the Law.

Acts ix. 36.—*Dorcas* was a woman highly esteemed by many for "the good works and almsdeeds which she did."

Acts x. 22.—*Cornelius*, though a Roman centurion, was of good report for his kind bearing to the Jews, and as being a just man and devout.

Acts xvi. 2.—*Timothy* "was well reported of by the brethren." The case of Timothy is all the more interesting, as he was then a young man and had been brought up amidst heathen surroundings, his father being a Greek, though his mother was a Jewess.

Acts xxii. 12.—*Ananias*, "a devout man according to the law, having a good report of all the Jews which dwelt at Damascus."

2 Cor. viii. 22.—"The brother (most probably St. Luke) whose praise (commendation) is in all the churches."

Rom. i. 8.—The faith and obedience of the Christians at Rome was spread abroad throughout all the world. "Known unto all men" (xvi. 19).

1 Thess. i. 8.—The like "good reputation" was the honourable distinction of the Christians at *Thessalonica*.

3 John 12.—*Demetrius* "hath good report of all men, and of the truth itself."

## REST

Gen. ii. 2; Exod. xvi. 23.—The *Sabbath*. A time and type of rest, alike for body and soul.

Josh. xxi. 44; xxii. 4.—*Canaan*. Israel's rest after wilderness wandering (Deut. xii. 9).

Numb. xxix.—The rest of the seventh month, when some of the principal Jewish feasts were appointed to be observed. It formed a kind of resting-time between the season of harvest and of seed-sowing.

Lev. xxv. 4-7.—The rest of the *seventh year*. "A Sabbath of rest" "for the Lord." It was a time when debts were remitted, and the Hebrew slave might leave his servitude (Exod. xxi. 2).

Lev. xxv. 9.—The rest of the *Jubilee*, Israel's crowning rest. It is a significant figure of spiritual truth that



the Jubilee was to be reckoned from the day of atonement.

Ps. cxxxii. 8, 14.—The *rest of Zion*. A resting-place for the ark, where the Lord was well pleased to dwell.

Ps. lv. 6.—“Oh that I had wings like a dove,” said David, “then would I fly away and be at rest.” It is natural to wish for rest. But we must not think that change of place will bring rest from trouble. The trouble goes with the wanderer. The Psalmist soon thought of a better refuge: “Cast thy burden upon the Lord, and He shall sustain thee” (ver. 22).

Matt. xi. 28, 29.—“Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me, and ye shall find rest unto your souls.” The repetition of the promise shows that the Christian’s rest is not all attained at once.

Ps. cxvi. 7.—“Return unto thy rest, O my soul.” The word “rest” in the Hebrew is plural, implying fulness and completeness of rest (Isa. xxx. 15).

Ps. xxxvii. 7.—“Rest in the Lord, and wait patiently for Him” (margin, “Be silent to the Lord”). Repose calmly and quietly upon His love.

Jer. vi. 16.—“Thus saith the Lord, Stand ye in the (good) ways, and see, and ask for the old paths . . . and ye shall find rest for your souls.”

Ps. xxiii. 2.—“He maketh me to lie down (and rest quietly) in green pastures: He leadeth me beside the still waters” (margin, “waters of quietness”). Sheep never lie down when they are afraid or hungry. The sheep of Christ must be free from fear, to enjoy their rest: they must have a sense of inward satisfaction and content.

Cant. ii. 3.—“I sat down under His shadow with great delight.” Sitting is the posture of rest.

Ruth i. 9.—Rest in the retirement of social life.

Isa. lvii. 2.—Rest in the peaceful bed of death. Rest for the weary (Job iii. 19). Rest for the waiting saints in sure and certain hope (Ps. xvi. 9).

Heb. iv. 9.—Rest in the heavenly home. The Sabbath rest fulfilled (Rev. xiv. 13).

2 Thess. i. 9.—The rest at the Lord’s second coming for the troubled and weary.

Heb. iv. 3.—Rest even now in sweet anticipation.

Heb. iv. 9.—“There remaineth a rest.” Heaven will be like the fruition of a perfect and eternal Sabbath “for the people of God.”

Deut. xxxiii. 25.—“As thy days, so shall thy strength be.”  
 Many versions read, “So shall thy rest be.” After all the changes of earth’s weary days, rest shall be found at last.  
*Sevenfold Rest.*—(1) Creation—the seventh day (Gen. ii. 2, 3); (2) Canaan, after subduing the land (Josh. xxi. 44); (3) the sinner’s rest on believing (Matt. xi. 28); (4) the believer’s rest, yoked with Christ (Matt. xi. 29); (5) rest and recompense at Christ’s coming (2 Thess. i. 9); (6) millennial rest (Rev. xx. 4); (7) eternal rest (Rev. xxi. 3, 4).

## RESTLESS

Isa. lvii. 20.—“The *wicked* are like the troubled sea, when it cannot rest.”  
 Job vii. 4.—The *restless sleeper*. “Tossings to and fro,” a sign of disorder in the body or trouble in the mind.  
 Gen. viii. 9.—*Noah’s dove*, “that found no rest for the sole of her foot.”  
 Prov. xxvii. 8.—“As a *bird that wandereth* (perhaps referring to the ostrich), so is a man that wandereth from his place,” or proper sphere, without a clear call of Providence.  
 Hos. ix. 17.—*Israel*. How terribly has the judgment been fulfilled: “They shall be wanderers among the nations.” Cf. Ezek. xxxiv. 6.  
 Jer. xiv. 10.—“They loved to wander.”  
 Jer. l. 6.—“They have forgotten their resting-places.”  
 Eccles. vi. 9.—“The wandering of the desire”—a restless spirit.  
 Lam. i. 3, 6, 9.—“No rest;” “no pasture;” “no comforter.” Cf. Ps. xxiii. 3—contrast.

## RESTORATION

Deut. xxx. 3.—The promise of restoration to Israel nationally: “The Lord will turn thy captivity” (Jer. xxix. 14).  
 Jer. iii. 12, 22; iv. 1, &c.—“Return, ye backsliding children.” It was Israel’s part to respond to the Lord’s gracious call, “Behold, we come unto Thee.”  
 Hos. xiv. 4.—“I will heal their backslidings,” more than pardon. When God pardons, He also heals (Jer. iii. 22). See *Healing*.  
 Ps. cxix. 176.—“I have gone astray like a lost sheep; seek Thy servant.”  
 Ps. xxiii. 3.—“He restoreth my soul” (Luke xv. 4-7).  
 Isa. lvii. 17.—“I will restore comforts to him and to his mourners” (penitents).

2 Sam. xii. 1; Luke xxii. 61.—It is observable, in the case of David and Peter, and others who went astray, how the restoration began, not from them, but from the Lord. "The Lord sent Nathan;" "the Lord turned and looked upon Peter."

Jer. xxx. 17.—"I will restore health unto thee, and will heal thee of thy wounds, saith the Lord;" though before, He had said, "Thy bruise is incurable, and thy wound is grievous. . . . Thou hast no healing medicines" (vers. 12, 13). Our helplessness serves to magnify more clearly the grace of God.

Isa. xlix. 16.—"Thy walls (to be rebuilt) are continually before Me." As if the Lord, in His goodness, had the sketch of the restored city engraved upon the palms of His hands.

Hos. ii. 14, 15.—Observe, in this chapter, how beautifully the restoration of Israel is promised, as specially corresponding to the previous judgment. In ver. 3, the Lord says, "I will make her as a wilderness;" (ver. 14) the "wilderness" shall be the place of her refreshing; (ver. 12) God says, "I will destroy her vines;" (ver. 15) "I will give her her vineyards from thence;" (ver. 11) "I will also cause all her mirth to cease;" (ver. 15) "She shall sing, as in the days of her youth;" (ver. 7) in her lewdness, she would fain go after her lovers; (ver. 16) "Thou shalt call me Ishi;" (ver. 13) "I will visit upon her the days of Baalim;" (ver. 17) "I will take away the names of Baalim out of her mouth."

Gal. vi. 1.—It is the office of a Christian man to seek to restore a brother overtaken in a fault. The word is taken from the setting of a fractured limb, and the Apostle well adds, "considering thyself, lest thou also be tempted."

Luke xxii. 32.—"When thou art converted (renewed), strengthen thy brethren."

## RESURRECTION OF CHRIST

### TYPES—FORESHADOWING

Gen. xxii. 10-13, with Heb. xi. 19.—*Isaac*, offered by Abraham in intention, and received back again "in figure," is generally understood to have been a foreshadowing of the death and resurrection of Christ.

Lev. xxiii. 9-14.—A *sheaf* of the *firstfruits* was to be waved before the Lord, on the morrow after the Passover Sabbath.

Matt. xii. 40; Luke xi. 29, 30.—*Jonah*, restored after

his temporary burial. Jonah was a sign to the Ninevites, probably because he told them of his extraordinary burial and restoration. This was doubtless one chief cause of the success of his mission.

John xii. 24.—“Except a corn of wheat fall into the ground and die, it abideth alone”—cannot multiply and be fruitful. “But if it die, by the resurrection of nature “it bringeth forth much fruit.”

Ps. ii. 7.—“The Lord hath said unto Me, Thou art My Son; this day have I begotten Thee.” Quoted by St. Paul as a distinct prophecy, fulfilled in the resurrection of Jesus from the dead (Acts xiii. 33).

Ps. xvi. 10.—“Thou wilt not leave my soul in hell,” &c. Quoted both by St. Peter and St. Paul, as fulfilled in Christ’s rising from the grave (Acts ii. 27–31; xiii. 34, 35). The words could fully belong to no other. David did not finally escape death.

Isa. lv. 3.—“I will give you the sure mercies of David” (Acts xiii. 34).

Hos. vi. 2.—“After two days will He revive us, and in the third day He will raise us up and we shall live in His sight.” The text given as a reference in the margin of A. V. is 1 Cor. xv. 4, which refers to our Lord’s resurrection.

Matt. xvi. 21.—Our Lord foretold His rising again from the grave ten times—Matt. xx. 19; Mark viii. 3; ix. 9, 31; x. 34; xiv. 28; Luke xviii. 33; John ii. 19, x. 18.

Ps. ii. 7; xvi. 10; Acts ii. 24, 32; iii. 15; iv. 10; x. 40; xiii. 30, 33, 34; xvii. 31; Rom. iv. 24; vi. 4; viii. 11; x. 9; 1 Cor. vi. 14; 2 Cor. xiii. 4; Eph. i. 20; Col. ii. 12; Heb. xiii. 20; 1 Pet. i. 21.—The resurrection of Christ is twenty-one times referred to the Father.

John ii. 19; x. 18.—Twice to His own power.

1 Pet. iii. 18.—Once to the Holy Spirit.

*Romans.*—The Epistle to the Romans contains eight references to the resurrection of Christ.

1 *Peter* contains four.

1 Cor. xv. 20.—“Now is Christ risen from the dead.” The Apostle speaks with the voice of triumph. No fact in history is more surely established than the resurrection of the Lord Jesus.

Rom. i. 4.—“Declared to be the Son of God with power . . . by the resurrection from the dead.”

Rom. iv. 25.—“Who was delivered (to death) for our offences; and was raised again for our justification” (viii. 34).

1 Cor. xv. 23.—“Christ the firstfruits.” The Lord Jesus was the first who rose from the grave—never to return again. Those who were raised, like Lazarus, doubtless passed a second time through the gloomy portals. “Christ, being raised from the dead, dieth no more” (Rom. vi. 9); and as the firstfruits, His resurrection is a pledge of the final resurrection of His people.

Col. i. 18.—“Who is the beginning, the firstborn from the dead” (Rev. i. 8).

Rev. i. 5.—“The first begotten of the dead.”

John xii. 23.—“The hour is come that the Son of man should be glorified.” Christ’s victory over death was the beginning of His exaltation. See Luke xxiv. 26; 1 Pet. i. 21.

Luke xxiv. 3.—“The Lord Jesus.” The change made in the title of our Lord after the resurrection is worthy of note. In the Gospels He is almost always spoken of as Jesus. Here, for the first time after the Resurrection, He is called Lord, and the two titles are sweetly joined—the Lord Jesus. Through the Epistles we have His full title, the Lord Jesus Christ, denoting both His Divine majesty and His perfect humanity.

John xvi. 22.—“I will see you again.” Most persons in the near prospect of death bid farewell to relations and friends, often with much sorrow at the thought of parting. The absence of this in our Lord is noteworthy. He knew how soon He was to rise again.

Matt. xxvii. 63.—“That deceiver said, while he was yet alive, After three days I will rise again.” Singular that our Lord’s enemies were so quick to recall His words, while His own disciples seem never to have understood or remembered them.

Eph. i. 19, 20.—“The exceeding greatness of His power to us-ward who believe.” The power exhibited in the resurrection of our Lord from the grave, is set forth as the measure of the Divine power exerted in behalf of His people in their need.

Luke xxiv. 32.—“The Lord is risen indeed, and hath appeared unto Simon.” To quote these words was the usual salutation of the early Christians on Easter morning, a custom still kept up by the Greek Church.

Mark xvi. 9; John xx. 16.—Jesus appeared to Mary Magdalene first, a touching mark of His unchanging tenderness after He rose; so He appeared the same day to Peter (1 Cor. xv. 5), and the Apostles gathered



together in the upper room. Of His eleven recorded appearances, four seem to have been on the first day. See Scrip. III.

## RESURRECTION—FUTURE LIFE

(How far the Old Testament saints had a clear knowledge of the Resurrection it is impossible for us to say. Many texts rather seem expressive of a future life than of the resurrection of the body. The two are put together here.)

Gen. v. 24; 2 Kings ii. 11.—The translations of Enoch and Elijah were witnesses to the early Church of a future state. Enoch prophesied very clearly of the Lord's Second Coming (Jude 14).

Job xix. 25-27.—Job's noble confidence—probably written about the time of Abraham. "I know that my Redeemer liveth," &c. See xiv. 14-15.

There is a remarkable addition to the Book of Job in the LXX. "It is written that he shall rise again with those whom the Lord raises up."

Numb. xxiii. 9.—*Balaam's* prayer implies a knowledge of the future. "Let me die the death of the righteous, and let my last end be like his."

2 Sam. xii. 23.—*David*. "I shall go to him, but he shall not return to me."

Ps. xvi. 9, 10.—"My flesh also shall rest in hope" (margin, "dwell confidently"); "in safety" (R.V.). "For Thou wilt not leave My soul in hell" (or the grave), &c.

Ps. xvii. 15.—"As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake (from the sleep of death) with Thy likeness."

Ps. xlix. 14 (R.V.).—"They are appointed as a flock for Sheol; death shall be their shepherd; the upright shall have dominion over them in the morning (of the Resurrection). But God will redeem my soul from the power of hell."

Prov. xiv. 32.—The righteous hath hope in his death. Cf. Ps. xxxvii. 37.

Eccles. xii. 7.—"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

Isa. xxv. 8.—"He will swallow up death (as by a complete and final triumph) in victory."

Isa. xxvi. 9 (R.V.).—"Thy dead shall live; my dead bodies shall arise. Awake, and sing, ye that dwell in the dust

(grave), for thy dew is as the dew of herbs, and the earth shall cast out the dead." If the primary prediction here is of Israel's national restoration, Israel's representative character in relation to the Church warrants us in referring the passage to the final resurrection of the dead.

Ezek. xxxvii. 1.—Ezekiel's vision of the dry bones, in like manner, may have a threefold application: the restoration of Israel nationally, the recovery from the death of sin to a new and spiritual life, and the final resurrection of the dead.

Dan. xii. 2, 3. 13.—One of the clearest Old Testament predictions of the Resurrection and the subsequent separation, according to men's characters here on earth.

Hos. xiii. 14.—"I will ransom them from the power of the grave, I will redeem them from death (set free by paying a ransom). O death, I will be thy plagues. O grave, I will be thy destruction." See 1 Cor. xv. 55.

Heb. vi. 2.—The Resurrection is one of the first principles of the doctrine of Christ.

John v. 21-25, vi. 39, 40, 44; Rom. viii. 11.—The power of raising the dead is ascribed to each person of the Blessed Trinity.

John v. 28, 29; Luke xiv. 14; xx. 35-38.—It was most clearly taught by our Lord, who claimed for Himself, "I am the Resurrection and the Life" (John xi. 25, vi. 39, 40, 44).

John xi. 24.—It was a doctrine accepted by the Jews of our Lord's Day, though denied by the Sadducees (Matt. xxii. 23; Acts xxiii. 8).

Acts iv. 2.—The resurrection of Christ, involving the future resurrection and glory of His people, was the great foundation of the Apostle's preaching. See xvii. 18; xxiv. 15.

The number *eight* is regarded symbolically as the number of resurrection, coming after seven, the number of completeness: it denotes the beginning of a new era. Circumcision, on the eighth day, began a new life in covenant relationship. Lepers were restored to the congregation on the eighth day (Lev. xiv. 10; xv. 13, 29). The eighth day after the seven of the Feast of Tabernacles (Lev. xxiii. 36).

Mark xii. 26, referring to Exod. iii. 6. 16.—"I am the God of Abraham, and the God of Isaac, and the God of Jacob."

Our Lord proved the doctrine of the Resurrection from these words addressed to Moses.

John v. 28, 29 ; Acts xxiv. 15 ; Rev. xx. 13.—The resurrection will be of the wicked as well as the just (Dan. xii. 2).

Rom. vi. 4.—Christ's members are now renewed spiritually into the likeness of His resurrection : "planted together ;" conformed to His death, burial, and resurrection (Phil. iii. 4).

Rom. viii. 13.—They wait and quietly hope for the full redemption and resurrection of the body, of which the pledge and pattern is the body of Christ's glory (Phil. iii. 21).

Rev. i. 18.—"I am He that liveth and was dead ; and, behold, I am alive for evermore, Amen ; and have the keys of hell (Hades) and of death."

## RETIREMENT

The most eminent of God's saints have found retirement one of the best helps to personal piety. Many have found it the training school for their mission in active life.

Gen. xxiv. 63.—*Isaac*, at an important time of his life, "went out to meditate in the field at eventide."

Gen. xxxii. 24.—"And *Jacob* was left alone." Having arranged his plans for meeting Esau, he retired probably to pour out his heart to God in prayer.

Exod. ii., iii.—*Moses*, more than most men, was trained for his great work in solitude. After leaving the court of Egypt, for forty years he was in the desert of Midian, and afterwards was twice alone on the Mount with God for forty days.

I Kings xvii.—*Elijah*. The stern and rugged grandeur of Gilead, where apparently he was bred, helped to form his strong character, and afterwards he was called to dwell by the lonely brook Cherith, and then two years and more at Zarephath, and after that for forty days at Horeb.

Ezek. i. 1.—*Ezekiel* received the visions of God by the banks of the Chebar.

Luke i. 80.—*John the Baptist* was trained, like Elijah, in the rough and lonely wilderness.

John i. 43.—*Nathanael*. May we not suppose, when our Lord saw him under the fig tree, he had retired there for prayer and devotion ?

Acts x. 9.—*St. Peter*, when on the housetop, received the vision from above.

Gal. i. 18.—*St. Paul*, after his conversion, went into Arabia, and remained there some time in solitude.

Rev. i. 9.—*St. John the Evangelist* was an exile in the gloomy isle of Patmos. How often the closet, the mountain, the garden, the river-side, the prison, the ship, the road, the fruitful valley have been spots of sacred retirement, hallowed by many a sweet association of communion with God.

The LORD JESUS was Himself a lover of retirement. Witness His long residence in the humble village of Nazareth. He began His ministry by the forty days' retirement in the wilderness (Matt. iv. 1); in His busiest days He withdrew to the mountain side to pray, and sometimes continued all night in prayer with God (Matt. xiv. 23; Mark vi. 46; Luke vi. 12); He sought the privacy of a small boat to preserve Himself from the pressure of the crowd (Mark iii. 9; Luke v. 1); He withdrew to Perea when in danger from the Jews (John x. 39, 40), as before at Nazareth (Luke iv. 30); He retired to the friendly house of Mary and Martha (Luke x. 38), when the time of His sufferings drew near. It would seem as if Wednesday in Holy week was passed alone (no word of His is recorded on that day). By private prayer in Gethsemane He was strengthened for suffering and death on Calvary.

## REVERENCE

Ps. lxxvi. 11.—Is God's rightful due. "Bring presents unto Him that ought to be feared" (xxix. 2). Isa. viii. 13, "Let Him be your fear."

Ps. lxxxix. 7.—The holy angels serve the Lord with reverence. Many refer this verse to them.

Isa. vi. 2.—The seraphims covered their faces and their feet.

Deut. xxviii. 58.—The Jews are scrupulously careful not to tread upon the least piece of paper, lest the awful name of Jehovah might be written upon it.

Ps. cxi. 9.—The name of God is holy, and should be held in reverence.

Lev. xix. 30.—Due reverence in the worship of the sanctuary is ever linked with the proper keeping of the Sabbath (Ps. v. 7). "In thy fear," &c. (Eccles. v. 1).

Ps. xlv. 10.—"Be still, and know that I am God." Wait quietly in reverential expectation.

Ps. lxxv. 1.—"Praise waiteth"—is hushed in silent reverence (Hab. ii. 20).

- Ps. iv. 4.—“Stand in awe and sin not.” Let the fear of the Lord be a proper restraint. It is observable how the expression, “a solemn assembly,” is rendered in the margin, “a restraint” (Lev. xxiii. 36; Deut. xvi. 8, &c.).
- Matt. vi. 8.—“Hallowed be Thy name.” The first petition in the Lord’s prayer.
- Heb. xii. 28.—“Serve God acceptably with reverence and godly fear.” The principle which should direct and permeate all Christian service.
- Mal. i. 6.—And, is it not reasonable? If the wife should reverence the husband, children their parents, the young their elders (Eph. v. 24; Exod. xx. 12; Lev. xix. 32), shall we not much more reverence Him who is Higher than the Highest?
- Gen. xvii. 3-17.—*Abraham* “fell on his face” before the Lord.
- Gen. xxxi. 42.—The Lord is called “The God of Abraham,” and “the *fear of Isaac*.” Quiet natures, like Isaac’s, often have a deep sense of reverence.
- Gen. xxviii. 17.—*Jacob*. “How dreadful (awe-inspiring) is this place?”
- Exod. iii. 5.—*Moses*. “Put off thy shoes from off thy feet.” The same charge was given to Joshua (v. 15).
- Numb. iv. 15.—The *Kohathites*, whose office it was to carry the ark and sacred vessels, were strictly forbidden to touch any holy thing on pain of death (see 2 Sam. vi. 6, 7). The priests performed their services in the Tabernacle barefooted.
- Neh. viii. 5, 6.—The *congregation* who were gathered when Ezra read the Law showed their deep reverence by bowing their heads, “with their faces to the ground.”
- Job xl. 4.—*Job* learned, in his deep contrition, how the sense of unworthiness makes the penitent silent before God.
- Luke v. 8.—*Peter* spoke like one filled with awe on a view of the Lord’s holiness and power. “Depart from me: for I am a sinful man, O Lord.”
- Luke vii. 38.—The *woman who was a sinner* stood behind the Lord weeping.
- Mark x. 17.—The *rich young ruler* came running, and kneeled before the Lord.
- John xx. 16.—*Rabboni*. Mary gives to the Risen Lord the title of the highest rank (Rab—Rabbi—Rabboni). It was only given twice—here, and by Bartimæus when healed (Mark x. 51).



## REWARD OF THE RIGHTEOUS

2 Chron. xv. 7; Isa. iii. 11.—Is *promised* to all who serve God faithfully. It is observable in Scripture how many times the agents, in carrying out God's purposes, though they acted without regard to Him, were rewarded for their services. So was Jehu (2 Kings x. 30, 31), Nebuchadnezzar (Ezek. xxix. 18-20), Cyrus (Isa. xlv. 1-3). How much more will a righteous God reward His own servants who live and work for Him?

Col. iii. 24.—Is sweetened by our knowing that the reward comes from the Lord's own hand, yea, from Christ (Rev. xxii. 12). "His reward is with Him" (Isa. xl. 10; lxii. 11).

Rom. iv. 4, 16.—Is of grace and mercy, not of works or of merit (xi. 6).

Matt. v. 12.—The reward God gives to His people is a *great* reward (Luke vi. 35; Heb. x. 35).

Prov. xi. 18.—A *sure* reward (1 Cor. xv. 58; Heb. vi. 10).

2 John 8.—A *full* reward (Ruth ii. 12).

Matt. vi. 4, 6.—An *open* reward—manifest to others (Ps. lviii. 11).

Rev. xxii. 12.—An *equitable* reward (2 Cor. ix. 6).

Mark x. 29-31.—It is to be looked for partly in this world (Prov. xi. 31; 1 Tim. iv. 8), but in its fulness in the world to come (Matt. xiii. 30; xvi. 27); at the Lord's appearing (1 Cor. iii. 8, iv. 5; 2 Cor. v. 10); at the resurrection of the just (Luke xiv. 14).

Matt. x. 42.—Is given of God's goodness for the humblest services—"A cup of cold water only."

Phil. iii. 14.—Is set forth as a *prize* which the Christian is to press forward to attain (1 Cor. ix. 24).

Matt. x. 40-42.—Will be varied in degree.

Matt. xxv. 31.—The *parable of the talents* is full of precious teaching. A servant "faithful in a few things" will be made "ruler over many"—so much for so little. The same words of commendation are addressed to him who had two talents as to him who had five: "Well done, good and faithful servant"—faithful, not successful—"enter thou into the joy of thy Lord."

Matt. xxv. 31.—The *parable of the sheep and goats*. Unwitting kindness will be rewarded.

Matt. vi. 4-6.—The reward of real humility and sincerity was very strikingly contrasted by our Lord with the reward of the Scribes and Pharisees. "They have their reward." But what was it?

Gen. xv. 1.—“Fear not, *Abram*, I am thy . . . exceeding great reward.” The Lord does not only give His people their reward, but He is the reward Himself. Abram had refused to take any portion of the spoil, “lest any should say, I have made Abram rich,” and the Lord enriched him with a far greater blessing (Lam. iii. 24; Ps. xvi. 5, lxxiii. 25, cxix. 57).

*Revelation*.—How sweet are the promises to the overcomers and victors in this wonderful book. Life and immortality in the fulness of their perfection (ii. 7); preservation from the terrors of the second death (ii. 11); to eat of the hidden manna, and receive the white stone containing the new name (ii. 17); power and authority (ii. 26, 27); to be clothed in white raiment and walk with the Lord in white (iii. 5); to receive special honour—to be pillars in the everlasting Temple (iii. 12); close fellowship with Christ—sitting at His table and sharing His throne (iii. 20, 21); heirship with Jesus (xxi. 7); “a crown of life” (ii. 10).

## RICHES

1 Sam. ii. 7.—Are under the sovereign control of God (Deut. viii. 18; 1 Chron. xxix. 12).

Prov. x. 22.—“The blessing of the Lord, it maketh rich, and He addeth no sorrow with it.”

Prov. xiv. 24.—Riches, when properly got and rightly used, are the crown of the wise, like knowledge (ver. 18).

Prov. x. 4.—“The reward of the diligent.”

Prov. xiii. 8.—The ransom of a man’s life (Jer. xli. 8).

Eccles. vii. 12.—“Money is a defence.” The margin says, “a shadow,” of which Easterns know so well the value.

Eccles. vii. 11.—“Wisdom is good with an inheritance”—good in itself, but better with the advantage of an inheritance, which may be used for good. The margin says, “as good as an inheritance, yea, and better too.”

Eccles. x. 19.—“Money answereth all things.” A general assertion, not to be pressed too closely: is it not rather what worldly men boast, than what they always prove?

Prov. x. 15; xiii. 11.—“The rich man’s wealth is his strong city”—an imagined citadel, where he thinks himself secure—“and as a high wall in his own conceit.”

Prov. xxii. 7.—Riches are a means of gaining influence and power, whether for good or for evil.

But there are many drawbacks. Riches are—

1 Tim. vi. 17.—*Uncertain*. As an eagle, when its nest is disturbed, flies away (Prov. xxiii. 5). “Riches are not

- for ever (xxvii. 24). Any day the thief may come unexpectedly and steal them away (Matt. vi. 19).
- Matt. xiii. 22.—*Deceitful*. They often give promise of what they cannot perform, and are paid for pleasures which only bring grief (Eccles. v. 13).
- Eccles. iv. 6-8; v. 10.—*Unsatisfying*. "He that loveth silver shall not be satisfied with silver" (Prov. xiii. 7; Hagg. i. 6).
- Prov. xv. 6; Eccles. v. 12.—Are attended with many cares, sleepless nights, and anxious days. "He heapeth up riches, and cannot tell who shall gather them" (Ps. xxxix. 6).
- 1 Tim. vi. 7.—At the best, they can only be possessed in *this world*. The richest millionaire can take nothing away with him, neither shall his pomp follow him (Ps. xlix. 17; Job i. 12; Eccles. v. 13-15).

- THE DANGER OF RICHES. How often they lead to
- Hos. xii. 8.—*Pride* and self-sufficiency. A heart lifted up (Ezek. xxviii. 5); self-conceit (Prov. xxviii. 11).
- Deut. viii. 13, 14.—*Forgetfulness* of God—like Israel (Hos. xiii. 67).
- Deut. xxxii. 15.—*Forsaking* God. Denying God (Prov. xxx. 8, 9).
- Ps. xlix. 6—*A false security*. Trusting in riches (Job xxxi. 24; 1 Tim. vi. 17).
- Ps. lxii. 10.—*Setting the heart* upon acquiring them, as the main object of life. "They that will be rich" (1 Tim. vi. 9).
- Prov. xviii. 23.—An *overbearing* and oppressive spirit towards the poor (James ii. 6, &c.)
- Ps. lxxiii. 3.—The spirit of *envy*.
- 1 Tim. vi. 10.—*Covetousness*. Never satisfied—craving for more.
- James v. 5.—*Sensual indulgence* and love of pleasure. Sodom (Ezek. xvi. 49).
- Matt. xiii. 7.—"The cares of this world and the deceitfulness of riches" prevent the reception of the word, like thorns that choke the good seed (Mark x. 23).

# THE ISSUE OF RICHES, when ill-gotten

- Prov. xiii. 11.—"Wealth gotten by vanity (by dishonest means) shall be diminished."
- Prov. xxi. 6.—"Treasure gotten by a lying tongue (by deceit and fraud) is a vanity tossed to and fro of them that seek death."
- James v. 3.—Selfish and covetous men who hoard up the wealth gained sinfully, little think what a terrible

witness it will be against them at the great day of reckoning.

Prov. xxviii. 20.—“He that maketh haste to be rich (undue haste) shall not be innocent.” Margin, “unpunished.”

1 Tim. vi. 9.—Like a snare covered over and concealed; like sharp stakes placed in a pit; like hidden rocks beneath the sea, on which unwary sailors suffer shipwreck, so are riches sought immoderately or used improperly.

Jer. xvii. 11.—“As the partridge sitteth on eggs and hatcheth them not, so is he,” &c.

Isa. xlv. 3.—Cyrus, besides the spoils of Babylon, came into possession of all the vast wealth of Croesus, stored away in darkness: so ended the riches of the richest man.

#### THE RIGHT ESTIMATE AND USE OF RICHES

Prov. xxii. 1.—“A good name is rather to be chosen than great riches.”

Prov. xv. 16.—“Better is little with the fear of the Lord than great treasure and trouble therewith” (Ps. xxxvii. 16; Prov. xvi. 8; 1 Tim. vi. 6).

Luke xii. 15.—Riches are not the chief thing to be sought after for happiness in life.

Ps. cxii. 6.—“Wealth and riches are in the house of him that feareth the Lord, and his righteousness (probably, his liberality, his beneficence) endureth for ever.” We make riches a blessing to ourselves, when we make them the means of benefit to others.

Prov. iii. 9.—“Honour the Lord with thy substance.” “Them that honour Me, I will honour” (1 Sam. ii. 30).

Prov. xxx. 8.—“Give me neither poverty nor riches; feed me with food convenient for me.”

Prov. xxii. 2.—In their common humanity, and in many ways, the rich stand on the same level as the poor. “The Lord is the maker of them all.”

Exod. xxx. 15.—Under the Law, the atonement money was the same for all.

Prov. xi. 4.—“Riches profit not in the day of wrath.” They cannot stay God’s righteous judgment.

Luke xvi. 9.—“Make to yourselves friends of the mammon of unrighteousness,” &c.

#### RICHES—DIVINE

Rom. xi. 33.—“O the depth of the riches both of the

- wisdom and knowledge of God." The mine of God's wisdom is infinitely deep.
- Rom. ii. 4.—"The riches of His goodness (kindness) and forbearance and long-suffering." Who can fathom it?
- Eph. ii. 4.—Riches of mercy—infinite love. Consider the misery of man's state by nature (vers. 1-3). What hope could there be for such a case but in the riches of Divine mercy?
- Eph. i. 7.—Riches of grace, without our merit or deserving (ii. 7); "exceeding riches" of His grace and kindness.
- Eph. i. 18.—"The riches of the glory of His inheritance in the saints," "the vessels of mercy" (Rom. ix. 23).
- Phil. iv. 19.—"According to His riches in glory by Christ Jesus." The unlimited fulness stored up in "the Bank of Faith," out of which the Lord is ever ready to supply all our need.
- Rom. x. 12.—"The same Lord is rich unto all that call upon Him," Jew or Gentile, rich or poor (iii. 29, 30).
- Eph. iii. 8.—"The unsearchable riches of Christ." Literally, "Not to be tracked." The same word is rendered, "Past finding out" (Rom. xi. 33).
- Col. ii. 2.—"In whom are hid all the treasures of wisdom and knowledge."
- Prov. viii. 18.—The Lord Christ, personified as Wisdom, tells us, "Riches and honour are with Me; yea, durable riches and righteousness." The spiritual and heavenly riches, which last for ever, and temporal riches, so far as He may see good to give them, are in the hands of Christ. Even nature gives its silent testimony—"The earth is full of Thy riches" (Ps. cv. 26). How much more is redemption? (2 Cor. viii. 9).
- Rev. v. 12.—The *Hallelujah Chorus* of angels follows the song of the redeemed. "Worthy is the Lamb that was slain to receive power and riches . . . and glory and blessing."

## RICHES—SPIRITUAL

- Luke xvi. 11.—"The true riches."
- Luke xii. 21.—"Rich toward God."
- James ii. 5.—"Rich in faith," though "poor in this world."
- 1 Tim. vi. 15.—"Rich in good works."
- Col. iii. 16.—Rich in the indwelling of the word of Christ in the heart. It is observable that St. Paul hardly ever applies the word "riches" to material wealth, whilst he uses it continually in the spiritual sense (Eph. i. 7, 18, ii.



- 4, 7, iii. 8, 16; Rom. ii. 4, ix. 23, x. 12, xi. 12, 33; 1 Cor. i. 5; 2 Cor. viii. 9, ix. 11; Phil. iv. 19; Col. i. 27, ii. 2).
- 1 Cor. ii. 5.—Rich in the abundance of spiritual gifts (2 Cor. ix. 11).
- Col. i. 27.—Rich in the fulness of Gospel blessing.
- Matt. vi. 20; Luke xii. 33.—The poorest believer is rich in having a priceless treasure laid up in heaven.
- 2 Cor. vi. 10.—Even now, though “having nothing, he possesses all things.” “All things are yours” (1 Cor. iii. 21).
- Rev. ii. 9.—The *Church of Smyrna*. “I know thy poverty . . . but thou art rich.” Cf. the Laodiceans, who boasted that they were “rich and increased with goods,” and knew not that they were spiritually “wretched and miserable, and poor and blind and naked” (iii. 17). “I counsel thee,” said the Lord very graciously, “to buy of Me gold tried in the fire, that thou mayest be rich” (ver. 18).

## RIGHTEOUSNESS OF SAINTS

- 2 Cor. v. 21.—The righteousness of Christ imputed to them (Jer. xxiii. 6; Rom. x. 4; 1 Cor. i. 30).
- 1 John ii. 29; iii. 7.—The principle of righteousness implanted in them.
- Ps. xv. 2; cvi. 3.—The life of righteousness exemplified by them.
- Rom. i. 17.—Is revealed in the Gospels as the gift of grace, received by faith.
- Luke i. 75.—Righteousness and holiness are often joined together. Righteousness, the fulfilment of God’s law; holiness, conformity to God’s character.
- Rom. v. 18.—Righteousness and justification.
- Isa. lxi. 10.—Righteousness and salvation (xlv. 8; xlv. 13; li. 5, 6, 8; lvi. 1; lix. 17; lxii. 1; Ps. cxxxii. 9–16).
- Ps. lxxxv. 10.—Righteousness and peace (Ps. lxxii. 3; Isa. xxxii. 17).
- Isa. xlv. 24.—Righteousness and strength.
- Prov. xi. 19.—Righteousness and life (xii. 28).
- Righteousness is connected with the believer, under whatever aspect he is viewed :—
- Rom. v. 21.—As a *condemned sinner*, he receives “the gift of righteousness.” What man lost by the Fall, and cannot recover by himself, God bestows upon him as a “free gift.”
- Rom. vi. 13, 16, 18.—As a member of *Christ’s household*, he becomes “the servant of righteousness.” Christ is our Master, and every true Christian must be loyal to Him.
- 2 Tim. iii. 16.—As a *scholar in Christ’s school*, we receive “the word of righteousness” for our instruction (Heb. v. 13).

- Ps. xxiii. 4.—As *travellers*, we are led in “the paths of righteousness.”
- Isa. lxi. 10.—As *guests* in Christ’s house, we are clothed with “the robe of righteousness.” The word refers properly to the priestly robe—richly ornamented. Cf the “wedding garment” (Matt. xxii. 11); “the fine linen, which is the righteousness of saints” (Rev. xix. 8).
- Ps. iv. 5; li. 19.—As *worshippers* in God’s temple, we offer “the sacrifices of righteousness,” entering in through the opened gates (Ps. cxviii. 19, 20).
- Isa. lxi. 3.—As planted by the Lord, we grow up as “trees of righteousness,” beautiful and fruitful, “filled with the fruits of righteousness” (Phil. i. 11).
- Heb. xii. 10.—As *children*, often chastened, we receive “the peaceable fruit of righteousness.”
- 2 Tim. iv. 8.—As *soldiers*, fighting the good fight of faith, we wield now “the armour of righteousness on the right hand and on the left,” the shield and the sword (2 Cor. vi. 7); the breastplate (Eph. vi. 14); and we look for “the crown of righteousness” at the day of final reckoning (Dan. xii. 3; Matt. xiii. 43).

## RIGHTEOUS

- Heb. xi. 6.—*Abel*. God’s testimony: “He obtained witness that he was righteous.”
- Gen. vii. 1.—*Noah*. “Thee have I seen righteous before Me in this (wicked) generation.”
- Gen. xv. 6.—*Abraham* “believed in the Lord, and He counted it to him for righteousness” (Rom. iv. 3; Gal. iii. 6; James ii. 23).
- Ps. cvi. 31.—*Phinehas*. His zeal was counted unto him for righteousness.
- 1 Kings xv. 11.—*Asa* “did that which was right in the eyes of the Lord.” A commendation passed on several of the Kings of Judah—Jehoshaphat (1 Kings xxii. 43); Jehoshaphat, for a time (2 Kings xii. 2); Amaziah (xiv. 3); Azariah (xv. 3); Hezekiah (xviii. 3); Josiah (xxii. 2).
- Luke i. 6.—Zacharias and Elizabeth, “both righteous before God.”
- 2 Pet. ii. 8.—“Righteous Lot.”

## ROCK

### THE BLESSINGS OF THE ROCK

- Deut. viii. 15.—*Water* (Ps. lxxviii. 15; Neh. ix. 15; Numb. xx. 15). It was a miracle of God’s goodness to give

- Israel water out of the hard rock. The Psalmist notes the abundance; "The waters gushed out, they ran in dry places like a river" (cv. 41); "He turned the rock into a standing water, the flint into a fountain of waters" (cxiv. 9).
- Judg. vi. 21.—*Fire*. To consume the sacrifice.
- Deut. xxxii. 13.—*Oil*. Expressive of fertility and abundance.
- Deut. xxxii. 13.—*Honey*. (Ps. lxxxii. 16) Sweetness and pleasure.
- Isa. xxxii. 2.—"The *shadow* of a great rock."
- Deut. xxxii. 4.—The Lord God. "He is the *Rock*, His work is perfect," unequalled in majesty and strength (1 Sam. ii. 2; Deut. xxxii. 31).
- 2 Sam. xxiii. 3.—"The *Rock of Israel*."
- 2 Sam. xxii. 47.—"The *Rock of Salvation*" (Ps. lxii. 6; lxxxix. 26).
- Ps. lxi. 2, 3.—"The *Rock of Shelter*."
- Ps. xciv. 22. "The *Rock of Refuge*." "My strong rock and house of defence" (xxxii. 2). "My strong habitation whereunto I may continually resort; my rock and my fortress" (lxxi. 3).
- Ps. lxii. 18.—"The *Rock of Strength*" (xix. 14, margin; xxxii. 2, margin; Isa. xxvi. 4, xvii. 10).
- Matt. xvi. 18.—"The *Rock of Stability*." Christ is the firm *Foundation* on which the Church is built (Isa. xxviii. 16; 1 Pet. ii. 6). Strong men may often tremble on the Rock, but the Rock remains the same.
- Isa. xxvi. 4, margin.—"The *Rock of Ages*," unchanging and unchangeable, "the eternal God."
- Exod. xvii. 1-6.—"The *Rock of Rephidim*," smitten by the rod of Moses, and giving forth water for Israel; a type of the Lord Jesus, smitten by the Law.
- 1 Cor. x. 4.—"That Rock was *Christ*."
- Deut. xxxii. 4, 15, 18, 30, 31.—Five allusions in the song of Moses, the chief ideas being the perfection of God's works, and the firmness of His covenant. The title of Rock is seldom given in Scripture to any but the supreme Lord of all.
- Exod. xvii. 6.—"Behold, I will stand before thee there upon the rock." A wonderful miracle! How strange it must have seemed, even to Moses, to see a stream of fresh water flowing from the flinty rock.
- Ps. lxi. 2.—"Lead me to the Rock that is higher than I." The Lord not only is the Rock, but He leads His people to Himself.

- 2 Sam. xxii. 47.—Well may the saints exalt their Rock.  
 Ps. lxxi. 2.—And continually resort unto Him (xxviii. 1).  
 and to Him only (lxii. 2, 6, 7).  
 Ps. xl. 2.—“*On the Rock.*” The delivered believer’s song  
 of thanksgiving, when raised from the deep pit and mire  
 clay, and set upon the solid rock (xxvii. 5).  
 Exod. xxxiii. 23.—“*In the rock.*” Like Moses hidden  
 in the cleft, while the Lord passed by (Cant. ii. 14).  
 Isa. xxxii. 2.—“*Under the rock,*” with its refreshing  
 shadow, screened from the burning sun.  
 Matt. vii. 24, 25.—Like a house well built upon the solid  
 rock, are they who hear the word of God and do it.  
 Isa. viii. 14.—The Lord Jesus, whilst He is to them that  
 believe a Rock of Salvation, is “a stone of stumbling,  
 and rock of offence” to the unbelieving and disobedient  
 (Matt. xxi. 44).  
 Deut. xxxii. 18.—Even His professing people are often  
 unmindful of the Rock that begat them.

## SABBATH

- Gen. ii. 2, 3.—Instituted in Eden—blessed by God.  
 Exod. xx. 8.—Confirmed afterwards as an integral part of  
 the Moral Law (Lev. xix. 30; Deut. v. 12).  
 Exod. xxxi. 13–17.—Given by God as a sign between Him  
 and His people (Ezek. xx. 12, 20).  
 Mark ii. 27.—Designed for man’s benefit, physical and  
 spiritual.  
 Exod. xxxi. 15.—Was designed to be a time of rest.  
 Heb. iv. 4, 9.—A type of the heavenly rest. See margin.  
 Exod. xvi.; Numb. xxviii. 9.—Was especially honoured by  
 God from the first. In the manna (Exod. xvi. 23–30); in  
 the double sacrifices for the Sabbath (Numb. xxviii. 9);  
 in the precepts for earing (ploughing) and harvest time  
 (Exod. xxxiv. 21, &c.).  
 John xx. 19, 26; Acts xx. 7; 1 Cor. xvi. 2.—Kept after  
 the Lord’s resurrection, on the first day of the week;  
 called “the Lord’s Day” (Rev. i. 10).  
 Isa. lviii. 10, 12.—The right observance of the Sabbath has  
 the promise of a rich blessing.  
 Ps. xcii.—“A psalm or song for the Sabbath-day.” So the  
 Jews used it, after the Captivity, in the Temple service on  
 the Sabbath, as the ninety-third was sung on the sixth  
 day, and the ninety-fourth on the fourth day.  
 Rev. i. 10.—“I was in the Spirit on the Lord’s-day.” An  
 exile at Patmos, away from the great congregation, St.

John could still enjoy the blessed peace of the day of rest.

Ps. xlii. 4.—“I had gone with the multitude.” How sweet are the remembrances of past Sabbath services (Ps. lv. 14).

Amos viii. 5.—To men of the world, no wonder the Sabbath is a weariness (Lam. i. 7; Neh. xiii. 15-19).

Jer. xvii. 27; 2 Chron. xxxvi. 21; Lev. xxvi. 34, 35.—Neglected Sabbaths are followed by righteous retribution.

Matt. xii. 1-13.—Works of necessity and mercy done on the Sabbath have the Lord's sanction and example.

The LORD JESUS. It is important to remember the honour our blessed Lord put upon the Sabbath. It was His custom to attend, even in those days of error and corruption, the services both in the synagogue and in the Temple (Luke iv. 16). He spent much of the day in teaching (Matt. xii. 9; Mark i. 21, ii. 25, iii. 1, vi. 2; Luke vi. 6, xiii. 10). Seven of His thirty-five recorded miracles were wrought on the Sabbath-day: the demoniac of Capernaum (Mark i. 23-26); Simon's wife's mother (Mark i. 31); the impotent man at the pool of Bethesda (John v. 1); the woman with a spirit of infirmity (Luke xiii. 11-14); the man born blind (John ix. 14); the man with a dropsy (Luke xiv. 1-6); the man with a withered hand (Mark iii. 1-6). Three parables were spoken on that day: the parables of the mustard seed and leaven (Luke xiii. 10, 18, 21), and of the supper (xiv. 1-16). On several occasions He protested against the superstitious and Pharasaic observances, so common in His time (Matt. xii. 1-13; Luke xiii. 15, xiv. 5. &c.). After the resurrection He appeared to the disciples on two successive first days of the week (John xx. 19, 26), and to St. John in Patmos (Rev. i. 10, 11).

Mark ii. 23.—There is a singular beauty in the old A.S. version of these words: “The Healer went on rest day through the acres.”

## SAINTS OF GOD

Rom. i. 7, 8.—Who are the saints of God? St. Paul puts two words together, “called to be saints.” Christ's called ones—such as belong to Him, and are being made holy like Him.

The titles by which the saints of God are spoken of in Scripture are many. They are called *believers*, more especially in the New Testament, those who truly believe, or similar words, about 25 times; *disciples*, about



96; *saints*, about 60; *brethren*, most frequently in the Acts and Epistles, about 100 times (the singular, "brother" is used 33 times; sister, 6).

Besides, a great variety of expressive phrases: "the people of God," "servants," "children," "sons," "heirs of God," "he that is joined unto the Lord," "ye which are spiritual," "the holy seed," "the remnant," "vessels of mercy," &c. &c.

John xiii. 33.—"Little children." The only place in the Gospels where our Lord so addressed His disciples. St. John seems never to have forgotten it, and took up the word himself, one congenial to his loving spirit. See his First Epistle: 1 John ii. 1, 12, 28; iii. 7, 18; iv. 4; v. 21. Eph. iii. 18.—"To comprehend with all saints." To know the wonderful love of Christ is the common privilege of "all saints"—not a favoured few.

Dan. vii. 18, 22, 28, 29.—"The saints of the Most High." How interesting are the short epitomes given by Divine testimony of many of God's people.

Gen. v. 24; vi. 9.—*Enoch* and *Noah* "walked with God."

James ii. 23.—*Abraham* was called "the friend of God," admitted to most blessed intimacy.

Gen. xxxii. 28.—*Israel*. "A prince with God," who had power with God and with men and prevailed.

Deut. xxxiii. 1.—*Moses*, "the man of God." (Ps. xc., heading) "The servant of the Lord;" (xxxiv. 5-10) whom "the Lord knew face to face;" the man eminent for meekness (Numb. xii. 4) and "faithful in all his house" (Heb. iii. 5).

Ps. cvi. 16.—*Aaron*, "the saint of the Lord."

Job i. 1.—*Job*, "perfect and upright, one that feared God and eschewed evil."

Numb. xxvii. 18.—*Joshua*. "A man in whom is the Spirit of God." "Full of the Spirit of wisdom" (Deut. xxxiv. 9).

1 Sam. xiii. 14; Acts xiii. 22.—*David*, "a man after God's own heart, who should fulfil all His will." "The sweet psalmist of Israel" (2 Sam. xxiii. 1).

Neh. xiii. 26.—*Solomon*, "the beloved of his God."

Neh. vii. 2.—*Hananiah*, "a faithful man, and one that feared God above many."

Dan. x. 11.—*Daniel*, "a man greatly beloved."

John xx. 2; xiii. 23; xix. 26; xxi. 7, 20.—*St. John*, "the disciple whom Jesus loved."

John i. 47.—*Nathanael*, "an Israelite indeed in whom is no guile."

Luke ii. 25.—*Simeon*, "a just man and devout."

- John xix. 38.—*Joseph* of Arimathea, “a disciple of Jesus, but secretly.”
- Acts vi. 5, 8.—*Stephen*, “a man full of faith and of the Holy Ghost”—“and power.”
- Acts iv. 36.—*Barnabas*, “the son of consolation.”
- Acts x. 2.—*Cornelius*, “a devout man, and one that feared God with all his house.”
- Acts xviii. 24.—*Apollos*, “an eloquent man and mighty in the Scriptures.”
- Titus i. 1.—*Paul*, “a servant of God and an apostle of Jesus Christ.”

## SALVATION

A comprehensive word used in Holy Scripture, both of temporal deliverances, and in a higher sense of spiritual blessings. In the Old Testament it is chiefly found in the former; in the New Testament in the latter.

The different applications of the word in a lower sense may well illustrate the higher truth.

John v. 9.—“Wilt thou be *made whole*?” (Greek, “be saved,” as Mark vi. 56, Greek). The blessing of *health* is a frequent figure of spiritual blessing (Ps. xlii. 11; lxvii. 2; Jer. xxx. 17). The expression, “a helmet of salvation,” in Isa. lix. 17, is translated in an old version, “a helmet of health.” The Saxon word for Saviour means “all health.”

2 Sam. xiv. 4.—“*Help*, O King” (margin, “Save”) (Ps. iii. 2; xxii. 1 (see margin); cxlvi. 3 (margin)).

Ps. xviii. 50; lx. 4.—*Deliverance*. Hebrew, salvation. The judges who for a time ruled Israel were called deliverers or saviours (see Judg. iii. 8, margin), which word is from the same root as Joshua and Jesus.

Gen. xli. 45.—*Zaphnath-paaneah*—the name given by Pharaoh to Joseph. The Vulgate translates it “*Salvator Mundi*”—the Saviour of the world. What Joseph did in providing food for the perishing, may be used as a faint illustration of the blessing we receive through Him who is “the Bread of Life.”

Exod. xii.—The *Passover*, with its typical teaching.

Numb. xxi. 8, 9.—The brazen serpent (John iii. 14).

Ps. iii. 8; xxxvii. 39.—The Lord God is in the fullest sense the source and giver of salvation (Jonah ii. 8). Cf. the expressions in the Psalms—“The God of my salvation” (xxiv. 5; xxvii. 9; cxviii. 14; cxl. 7); “the rock of my salvation” (xcv. 1, &c.); “saving health,” and others.

Heb. v. 9.—The LORD JESUS is “the author of eternal salvation to all them that obey Him.”

Matt. i. 21.—His *name* denotes His office and His qualification. *Jesus*—Jehovah Saviour.

Heb. ii. 10.—He is “the *captain* of salvation”—“made perfect through suffering.”

Luke i. 69.—“The *Horn* of salvation”—raised up for His people. The P.B. version is, “a mighty salvation.”

Acts v. 31.—“A *Prince* and a Saviour.”

Zech. ix. 9.—The *King* coming to Zion, “having salvation.”

Acts iv. 12.—The *only* Saviour—“none other name” (John x. 9; xiv. 6).

Heb. vii. 25; Isa. lxiii. 1.—The mighty Saviour, “able to save to the uttermost,” both of time and degree.

Eph. ii. 8.—Salvation, as the great blessing of the Gospel, is of God’s grace (2 Tim. i. 9; Titus ii. 11); of His love and mercy (Rom. v. 8; Titus iii. 5; 1 John iv. 9–11).

Acts xvi. 31; Rom. x. 9.—Received by faith.

Phil. ii. 13, 14.—The gracious work of God, to which faith and love respond.

Rom. xiii. 16.—Salvation is a comprehensive word, including the believer’s state, past, present, and to come; the time when we first believe; the time when the race is being run, and at last when we receive the prize.

Heb. vi. 9.—Salvation is the foundation of numberless blessings. Great things accompany it. Righteousness (Ps. xxiv. 5; Isa. lxi. 10); strength (Isa. xxxiii. 6); beauty (Ps. cxlix. 6), &c.

1 Thess. v. 9.—Salvation is compared to a *helmet* and to a “shield” (2 Sam. xxii. 36) to defend and protect the Christian soldier.

Ps. cxvi. 13.—A *cup*—“the cup of salvation,” to cheer the devout man’s heart.

Isa. xii. 3.—“The *wells* of salvation,” with water for the thirsty and rest for the weary.

Isa. xxvi. 1; lx. 18.—The *walls* of salvation. “Walls and bulwarks.”

Isa. lxi. 10.—“*Garments* of salvation.

Acts xvi. 17.—The *way* of salvation.

2 Cor. vi. 2.—The *day* of salvation.

Ps. cxviii. 25; Matt. xxi. 9.—“*Hosanna*,” a Hebrew word, meaning “Save now, I beseech thee.”

*St. Luke* and *St. Paul*, of all the writers in the New Testament, use the words Saviour and salvation most

frequently. In their writings they occur about forty-four times.

Heb. vii. 25.—Seven aspects of salvation are brought before us in the New Testament. Salvation is presented as deliverance from the penalty of sin (1 Pet. iii. 18); from the power of sin (Rom. vi. 7, 14); from the power of Satan (Acts xxvi. 18); from the power of this evil world (Gal. i. 4); from the power of the Law (Rom. x. 4); from the power of wrath (1 Thess. i. 9, 10); ultimately from the presence of sin (Heb. ix. 28).

## SATISFACTION

Eccles. i. 7.—Can we expect to be really satisfied with anything this world gives? The wise man gives his verdict; as other Scriptures testify. Riches (Ps. xxxix. 6; Eccles. v. 10, 12; Luke xii. 15); ease and idleness (Prov. xv. 19); pleasures (Eccles. ii. 1–11; Heb. xi. 26); sin in any form (Jer. ii. 13–36; Isa. lvii. 10, 20). None can satisfy. Isa. lv. 2.—Wherefore then do so many labour for that which cannot satisfy? (Hagg. i. 5, 6).

John vi. 27.—“Labour not,” said our Lord, “for the meat which perisheth, but for that,” &c. See Luke vi. 24, 25; John iv. 13, 14.

Matt. v. 6.—“Blessed are they which do hunger and thirst after righteousness, for they shall be filled.” Very different to the vain dreamer (Isa. xxix. 13).

Prov. xiv. 14.—“A good man shall be satisfied from himself”—from what God has wrought in him: “he has rejoicing in himself” (Gal. vi. 4).

Ps. xxxiv. 9; xxxvi. 8; lxiii. 5.—“There is no want to them that fear Him.”

Ps. xxiii. 4.—“He maketh me to lie down”—a sign of satisfaction. Sheep never lie down if they are afraid or hungry.

Ps. ciii. 1–5.—The Psalmist enumerates five grounds for thanksgiving, beginning with forgiveness, and rising to joyous satisfaction.

Isa. lviii. 10, 11.—Acts of benevolence bring their reward. “If thou . . . satisfy the afflicted soul, the Lord . . . shall satisfy thy soul in drought.”

Ps. xvii. 15.—“As for me . . . I shall be satisfied.” When? Ah, how differently would different men fill up the blank. Some say, in disappointment and despair, “I shall never be satisfied.” The believer says, “I shall be satisfied, when I awake, with Thy likeness.”

## SCRIPTURES

Rom. x. 17 ; Heb. xiii. 7.—Are the “ Word of God.”

*Genesis to Deuteronomy*.—“ The LORD said,” “ The LORD spake.” It is noteworthy that in these five books such declarations of the Revelation of God occur no less than about 500 times.

In the historical and poetical books, similar words occur about 300 times.

In the prophetical books—“ Thus saith the Lord,” “ Hear the word of the Lord,” about 1200 times.

So that in the whole of the Old Testament we find no less than 2000 clear testimonies to the Scriptures being the record of the Divine mind.

The New Testament is unfolded in the Old Testament, and the Old Testament is unfolded in the New.

The New Testament contains about 309 distinct quotations from the Old Testament, and about 523 allusions.

The Old Testament contains, it has been reckoned, about 120 predictions, which converge in the person of Christ.

The word “ Scripture ” occurs in the New Testament 52 times.

The Jews reckoned that there are 613 precepts in the Law—248 affirmative, 365 negative.

Ps. cxix. contains the several names by which the Law was known—laws, commandments, precepts, statutes, testimonies, judgments, word, &c. The prayer “ Teach me,” occurs in it nine times.

2 Tim. iii. 16.—“ All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness ; ” or, as the words may be translated, “ for conviction, correction, discipline, and for righteousness ” ( 1 Pet. i. 10 ; 2 Pet. i. 21 ).

Luke xxiv. 27.—Christ gave His full sanction to the Holy Scriptures by so often quoting them ; and after the resurrection, virtually set His seal to the Canon as we have it now. See verse 44.

It is noteworthy how many persons and events of the Old Testament our Lord referred to—Abel, Noah, Abraham, Moses, David, Solomon, Elijah, Zechariah, Jonah, Queen of Sheba, and the Flood, wilderness, manna, the law of marriage, the Sabbath, &c. &c.

The Bible was His own constant companion and delight, His sword in temptation, the text of His first sermon at Nazareth, His standard in teaching, and the ground of His reasoning with the scribes and Pharisees.



John v. 39.—“Search the Scriptures,” or, “Ye do search the Scriptures.” Either translation makes a good sense.

James i. 21.—“Receive with meekness (docility and humility) the engrafted word.”

Isa. viii. 20.—“To the law and to the testimony.” The Scriptures are the “rule of faith,” given by God, and the ground of appeal for His Church and people.

Luke xvi. 31.—They contain a sufficient revelation, able to make those who receive them, “wise unto salvation;” more convincing than any extraordinary supernatural signs could be.

Luke x. 31.—“What is written in the law? how readest thou?” Our Lord, in answering the lawyer, referred him to one of the familiar texts written on his phylactery.

Acts xvii. 11.—The *Berean* hearers gave a “noble” example of right hearing, searching the Scriptures for themselves daily to test the truth brought to their ears. “Therefore many of them believed.”

Jonah ii.—The psalm or prayer of *Jonah* is a striking testimony to the value of Scripture stored in the mind. It was composed either in the belly of the whale or after, when most probably he could not have the roll of the Word with him; yet almost every clause refers to some of the Psalms or other part of the Word of God.

Gen. i. 1; Ps. cxviii. 8; Rev. xxii. 21.—It is an interesting thought that the first verse, the middle verse, and the last verse of the A.V. bring before us the three great subjects of creation, providence, and grace: a little epitome of our highest knowledge and of the works of God.

THE VALUE OF THE SCRIPTURES, for earnest Christians, and Christian workers, who would make known the truth of God.

Ps. cxix. 130.—They give *light* to the mind and heart.

1 Tim. iii. 15.—They make *wise* unto salvation (James i. 21.)

Jer. xxiii. 29.—They are the *fire* of God, to consume the “chaff” of false teaching (ver. 28) and of error.

Jer. xxiii. 29.—“A *hammer* that breaketh the rock in pieces.” The Word of God has power to break the hardest heart.

Eph. vi. 17.—“The *sword* of the *Spirit*”—the one named aggressive part of the Christian armour.

Acts ii. 37.—The Holy Scriptures are one of God’s greatest means used for conviction of sin.

- James ii. 18.—For regeneration (1 Pet. i. 21).  
 John xvii. 17.—For sanctification (Eph. v. 26).  
 Ps. cxix. 50, 93.—For quickening into higher life.  
 Ps. xvii. 4.—For preservation in temptation (Matt. iv. 3).  
 Acts xx. 32.—For edification in spiritual truth.  
 2 Tim. iii. 17.—For thoroughly furnishing the believer for faithful labour and consistent living (Col. iii. 16).
- 2 Chron. xxxiv. 14.—The reading of the copy of the Law, found by *Josiah* in the Temple, shows what blessing may come from one copy only of the Word. It brought new light to the high priest, the scribe, the king. *Josiah* first read it himself, and was led by it to purge the Temple and try to reform the people.
- Ezra vii. 10.—*Ezra*. Three steps for every Bible Christian. "Ezra prepared his heart to seek the law of the Lord, and to do it, and to teach it."
- Acts ii.—It is the office of the Holy Spirit to open out and apply the Scriptures. It is striking to observe the wonderful change in the Apostles before and after Pentecost. As Jews, they must have been familiar with the Scriptures. Yet they scarcely ever referred to them, or asked Christ for any explanation in His ministry. After Pentecost, Peter seemed full of Scripture, in his sermons and spirit; St. Stephen (vii.); St. Paul (xiii., xvii. 3); St. James (xv. 15).
- 1 Peter.—It is a fact worth working out, that every writer in the Bible seems to have studied well the writers who went before—the First Epistle of St. Peter is full of references to the words of St. Paul and St. James. The same is true of St. Paul, St. James, St. John, &c.
- Jer. xxxvi.—*Defying the Scriptures*. Jehoiakim's wickedness showed the folly and futility of burning the roll. The words he burnt were soon re-written, "and there were added unto them many like words." Jehoiakim's sin was all the more grievous, as he was the son of *Josiah*, who received the copy of the Law with such reverence and delight.

## SECRET SINS

- 1 Cor. iv. 5.—"The hidden things of darkness," designedly concealed. Sins done by those who "rebel against the light." Sins which it is a shame even to speak of (Eph. v. 12).
- Deut. xii. 2; vii. 5.—The Mosaic Law forbade the worship

- in high places and under groves, because it was generally associated with sins of licentiousness (2 Kings xvii. 10-17; Isa. lvii. 5-8).
- Prov. ix. 17.—“Stolen waters (forbidden pleasures) are sweet, and bread eaten in secret is pleasant.” But the pleasantness is soon turned to bitterness: “the pleasures of sin are but for a season.”
- Ps. x. 8-13.—The wicked practise their evil devices secretly, “lying in wait” in secret places (xvii. 12; lxiv. 2-8), like the thief and the murderer.
- Isa. xxix. 15.—“Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us?”
- Rom. xiii. 13.—“Chambering and wantonness.”
- Deut. xxvii. 14-26.—*Ebal*. It is noteworthy how many of the sins on which the curse was to be pronounced, were sins done in secret: smiting a neighbour secretly; causing the blind to wander out of the way; removing a neighbour's landmark, &c.
- Zech. v. 4.—The *flying roll* was to enter into the house of the thief, and of him that sweareth falsely, and consume it.
- Ps. xix. 12.—“Cleanse thou me from secret faults”—sins committed in ignorance and inadvertence—which men commit without discerning their sinfulness.
- Ps. xc. 12.—All sins are known and discerned by God; open or secret, all are set before the light of His countenance—infinite omniscience.
- Eccles. xii. 14.—“God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil” (Rom. ii. 16; Amos ix. 3).

## SEED-SOWING (FIGURATIVELY)

- Gal. vi. 7.—“Whatsoever a man soweth, that shall he also reap.” Spoken primarily of our communicating (giving), but true of all we sow—“words and deeds,” whether sown to the flesh “or sown to the Spirit.”
- 2 Cor. ix. 6.—True not only in kind, but in correspondency of measure, “sparingly” or bountifully.
- Prov. xxii. 8.—They that sow iniquity must expect to reap vanity (disappointment) (Job iv. 8; Hos. viii. 7).
- Micah vi. 15.—They may indeed sow good grain, but God will at times withhold the harvest.
- Hagg. i. 6.—They may sow much, and yet bring in little.
- Jer. xii. 13.—Sow wheat and reap thorns.

Prov. xi. 18.—“The wicked worketh a deceitful (disappointing) work, but to him that soweth righteousness shall be a sure reward” (James iii. 18).

Matt. xiii. 32.—The smallness of the seed is no index of the size of the tree or the character of the flower. “The mustard seed is the least of all seeds, but when it is grown, it is the greatest among herbs.” Who can tell what a rich harvest or blessing may come from a simple word, a kind deed, a tender look!

Ps. cxxvi. 5, 6.—Times of sowing are sometimes times of difficulty; but “they that sow in tears shall reap in joy.” “Precious seed” shall yield golden grain.

Eccles. xi. 6.—“In the morning sow thy seed, and in the evening withhold not thine hand.” “In season, out of season.”

Eccles. xi. 4.—He that is too easily hindered from sowing by a threatening cloud, must not expect to reap a large harvest.

Isa. lv. 10.—We must remember that it is God’s rain and sunshine, that makes the seed to grow (xxx. 23).

Eccles. xi. 1.—“Cast thy bread (breed corn) upon the waters,” as they do rice in the East, or on the Nile. The “work of faith and labour of love” may for a time seem lost, but “thou shalt find it after many days.”

Isa. xxxii. 20.—“Blessed are ye that sow beside all waters.”

Mark iv. 26-29.—Seven stages. The seed cast into the ground, springing, growing, the blade, the corn, the full corn, the harvest time.

Matt. xiii. 3-8.—Our Lord’s *parable of the sower* is familiar to all, and the application.

Matt. xiii. 24-30.—The parable of the *wheat and tares*.

Mark iv. 26-29.—The *parable of the seed* that sprung up while the husbandman slept.

John iv. 36.—The spiritual sower shall have a sure reward. He shall receive full wages, great and enduring. “He gathereth fruit unto life eternal.”

John iv. 37.—Only, not always as we might have expected. “Herein is that saying true, One soweth and another reapeth.”

1 Pet. i. 21.—The figure of seed is used to represent the principle of life in the spirit of the believer (1 John iii. 6).

Ps. xevii. 10.—And the joy and gladness of the upright in heart are like the fair flowers that spring up from good seed sown.

John xii. 24.—The body of the Lord Jesus was buried in

the grave, like a corn of wheat, which being sown bringeth forth much fruit.

- 1 Cor. xv. 34-38.—The bodies of the saints, sown in corruption, shall be raised in incorruption.

## SEEKING

### ILLUSTRATIONS

Prov. ii. 4.—As those who seek for *silver*, and search for hid treasures.

Isa. xli. 17.—*Travellers* in the hot desert, most anxiously look out for the cooling water-springs, as was the case with the returning exiles on their way home.

Exod. xii. 19, 20.—The *Israelites* preparing to keep the Passover, have always been most scrupulously careful in searching for leaven, examining every corner of the room, and between the boards of the floor, lest the least particle might escape notice and be defiling.

Luke xv. 4.—The *shepherd*, in our Lord's parable, with great trouble and perseverance, sought the one lost sheep, not resting till he found it.

Luke xv. 8.—The *woman* seeks the missing coin, lighting a candle and sweeping the house diligently.

Prov. xxix. 26.—*Suitors* seek the favour of the ruler, watching to catch the eye and gain the ear of some great man.

Cant. iii. 2.—The *bride* seeks the presence of the bridegroom, when for a time he has withdrawn.

Gen. xxxvii. 15-17.—*Joseph*, going out to seek his brethren, continued the search till his efforts were successful.

Matt. ii. 1-11.—The *Magi*, in their journey of probably four months, to do honour to the babe of Bethlehem, are an example of earnest seeking after truth.

It is often observable how determined and persistent they are who seek after evil.

1 Sam. xxvi. 19, 20.—*Saul*. With what bitter and unrelenting envy he sought after David, hunting him like a flea, or like a partridge on the mountains.

1 Kings xviii. 10.—*Ahab* in his blind idolatry, sent into every surrounding kingdom and nation, hoping to find Elijah, to get him into his power.

Jer. xi. 21.—The *men of Anathoth*, his own native place, laid many and cunning plots to seek the destruction of the prophet Jeremiah.

Matt. ii. 8.—*Herod the Great*. When he heard of the



infant born at Bethlehem, sent his agents to inquire and search diligently about the young child, and bring him word.

Acts ix. 3.—*Saul of Tarsus*, in his rage, entered into every house where he suspected he might find a disciple of Christ on whom he might lay his hands.

## SEEKING THE LORD

Ps. xiv. 2; Rom. iii. 11; Ps. cxix. 155.—The ungodly are averse to, through pride (Ps. x. 4); through selfishness (Phil. ii. 21); through seeking help in other ways (Isa. xxxi. 1); from alienation of heart. See *Rebellion*.

Isa. lviii. 2.—The formal and self-righteous profess to seek the Lord, but seek not aright.

Acts xvii. 26, 27.—Many of the heathen, dark as their state may be, yet seek, like blind men groping in the dark.

Ps. xxiv. 6.—Right seeking is a special mark and designation of the true servants of God.

Ps. xxvii. 8.—It is the response to God's gracious call (Isa. lv. 6).

Ps. xxvii. 4, 8.—They seek the Lord's face (or presence); His name (Ps. lxxxiii. 16); His strength (Ps. cv. 4); His kingdom and righteousness (Matt. vi. 33); His precepts (Ps. cxix. 45, 94).

Prov. viii. 17.—Seeking the Lord should be early (earnest, prompt), diligent, and with sincere faith (Heb. xi. 6); with cheerful obedience to God's commands (Ps. xxvii. 8); with the whole heart (Deut. iv. 29; Ps. cxix. 2, 10; Jer. xxix. 13); at all times, but especially when the Lord draws near to us, and there is "a time of gracious finding" (Ps. xxxii. 6, margin).

Lam. iii. 25.—Earnest seeking should be joined with patient waiting.

Zeph. ii. 3.—With meekness and righteousness.

Matt. vii. 7.—With importunate prayer. "Ask, seek, knock."

Dan. ix. 3.—With supplication and fasting, and humiliation before God.

Ps. lxxviii. 33, 34.—Afflictions should lead men to seek the Lord and Divine corrections (Hos. v. 15), though they are not always effectual with the ungodly (Isa. ix. 13).

Deut. iv. 29; 2 Chron. xv. 2; Prov. viii. 17; Jer. xxix. 13; Matt. vii. 7.—The sure promise of finding is held out in all the dispensations to earnest seekers.

Ps. lxix. 32; Amos v. 4-6.—The promise of life (the enjoyment of life).

- Ps. xxviii. 5.—The promise of an enlightened understanding.  
 Lam. iii. 25.—The Divine favour.  
 Ps. lxx. 4 ; cv. 3.—Holy joy and rejoicing.  
 Ezra viii. 22.—The hand of God is upon them for good that seek Him truly.  
 Isa. xlv. 19.—Is never in vain, if it be sincere, and joined with repentance and faith.  
 Prov. i. 28.—May be too late, when prompted only by fear, after long rejection of the call of God (John viii. 21).

## EXAMPLES

- 2 Chron. xi. 16.—The *pious few* out of all the tribes of Israel; who set their hearts to go to Jerusalem to sacrifice to the Lord, and would not worship Jeroboam's calves.  
 2 Chron. xiv. 4.—*Asa* commanded Judah to seek the Lord God of their fathers, and to remember how they had sought Him before, and He had given them rest (ver. 7.)  
 2 Chron. xvii. 3, 4.—*Jehoshaphat* is especially marked as seeking the Lord God of his fathers, and walking in His commandments, and "not after the doings of Israel." He took away the idol groves out of the land, and prepared his heart to seek the Lord (xix. 3).  
 2 Chron. xxvi. 5.—*Uzziah* sought the Lord whilst under the influence of Zechariah, and "as long as he sought the Lord, God made him to prosper."  
 2 Chron. xxxi. 21.—*Hezekiah*.  
 2 Chron. xxxiv. 3.—*Josiah*, when young (only fifteen), began to seek God, and set himself to begin a great reformation in the land.  
 Ezra vii. 10.—*Ezra* prepared (fixed) his heart to seek the Law of the Lord, and to do it, and teach it.  
 Dan. ix. 3, 4.—*Daniel*.

## SELFISHNESS

- Phil. ii. 21.—"All seek their own." Selfishness is the universal principle of fallen human nature, the very opposite of the Christian law of love (James ii. 8, 9).  
 Job ii. 4.—"Skin for skin, yea, all that a man hath will he give for his life." The desire of self-preservation is natural and right, but Satan reckoned it here as the result of selfishness (Eph. v. 29).  
 Prov. xiv. 20.—"The poor is hated even of his own neighbour: but the rich hath many friends."  
 Hos. x. 1.—"Israel is an empty vine, he bringeth forth fruit unto himself."

Amos vi. 3-6.—“That lie upon beds of ivory, . . . but they are not grieved for the affliction of Joseph.”

Hagg. i. 4.—“Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?”

Zech. vii. 6.—When ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?

Isa. lviii. 13.—“Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.”

John x. 12.—“The hireling fleeth.” Hirelings serve only for their wages, they care not for the flock.

Rom. xiv. 7.—Living to please self (xv. 1) : the very opposite of the Christian spirit. “Even Christ pleased not Himself” (xv. 3).

Luke xii. 20, 21.—The rich man in the parable is not charged with any gross crime, but he lived for self. So in xvi. 10-21.

Luke vi. 33, 34.—It is possible to be generous from selfish motives.

2 Tim. iii. 2.—“Men shall be lovers of their own selves.” It is the first named sign of the last days.

Rom. vii.—It is worthy of note how constantly “I” occurs throughout this chapter—no less than thirty times in twenty-five verses ; whereas in chap. viii. it does not occur once, but the word “Spirit” is used about twenty times.

Jude 16.—“Having men’s persons in admiration because of advantage.”

Gen. iv. 9.—*Cain*. “I know not: am I my brother’s keeper?”

Gen. xii. 13.—*Abram* persuaded Sarah to conceal the truth, to screen himself from danger.

Gen. xiii. 10.—*Lot* chose the best part of the land. He was justly punished in soon losing all.

Gen. xxix.-xxxi.—*Laban*. Selfishness appears to have been the leading motive in his dealings with Jacob.

Numb. xi. 11-15.—*Moses* spoke unadvisedly in saying so much of himself. “Have I conceived all this people,” &c.

Judg. v. 16, 17.—*Gilead* and *Dan* and *Asher*, when summoned to go to war, preferred their ease and business. Meroz still more fearfully brought on itself God’s bitter curse (23).

2 Sam. xii. 1-3.—The *rich man* in Nathan’s parable. How cruelly selfish was a man who had many flocks and herds, to take the poor man’s favourite lamb ; to dress for the traveller who came unto him.

1 Sam. xxx. 22.—*David’s soldiers* acted very selfishly in seeking to deprive the two hundred men, who were faint and weary, of their part of the spoil.

- 1 Kings i.—*Adonijah*, the spoiled child. His father had not displeased him at any time, nor corrected him.
- 2 Kings x. 14.—*Jehu*. "Come, see my zeal for the Lord." Jehu pretended to be moved by zeal. His subsequent conduct showed that the real motive in his heart was rather his own self-interest.
- Jer. xxii. 13.—*Jehoiakim*. An example of extreme selfishness, building a splendid palace for himself at a time of great public distress, using the heavy taxation of the people, and even employing them without wages to build it.
- Jonah iv. 8.—*Jonah*, a prophet of the Lord, thought more of his own ease and comfort than of the well-being and preservation of all the people of Nineveh.
- Mark vi. 56.—It is striking to contrast the crowds that followed Jesus for the supply of their bodily wants, with the small number who came asking for directly spiritual blessings (John vi. 26).
- Matt. xv. 23.—The *disciples* were sometimes selfish and unfeeling. "Send her away, for she crieth after us."
- Matt. x. 35-37.—*James and John* presumed to ask for the places of highest honour for themselves.
- John xix. 12.—*Pilate*. In the struggle against conscience and conviction, it was probably the selfish regard to his own interest that turned the scale. "If thou let this man go, thou art not Cæsar's friend."

## SELF-CONTROL

- Prov. xvi. 32.—"He that ruleth his spirit" is better "than he that taketh a city." David's conquest over himself was better than Nabal's spoils (1 Sam. xxv. 35).
- Prov. xxv. 28.—"He that hath no rule over his own spirit is like a city that is broken down and without walls." Saul's ungoverned jealousy of David exposed him to constant shame and self-reproach.
- 1 Cor. ix. 25.—"Every man that striveth for the mastery is temperate in all things." The word means self-restrained, like the racers and wrestlers in the ancient games, who submitted to discipline most severe to fit themselves for the struggle.
- Gal. v. 22.—"The fruit of the Spirit . . . is temperance" (self-control). So 2 Pet. i. 6.
- 2 Tim. iii. 2.—One of the signs of the last days is, "Men shall be . . . incontinent." The R.V. renders, "without self-control."
- 2 Tim. i. 7.—"For God hath given us the spirit, not of fear

(cowardice), but of power, and of love, and of a sound mind" (rather, of self-restraint).

Job xxxi. 1.—Job made a covenant with his eyes.

Ps. xxxix. 1.—David with his tongue.

Ps. cxix. 101.—The Psalmist with his feet.

1 Cor. ix. 27.—St. Paul with his whole body.

## SELF-DENIAL

Matt. x. 38; xvi. 24.—"Take up thy cross." One of the first lessons to be learned in the school of Christ. Our Lord's words are very peremptory (Luke xiv. 27, 33). On three separate occasions He seems to have repeated them. Luke ix. 23 makes an important addition, "Take up his cross *daily*."

2 Cor. v. 14, 15.—Self-denial is sanctified and influential in proportion as it is animated by "the love of Christ" (Rom. xiv. 7-9).

Matt. xvi. 24.—"Deny himself," so far as self is opposed to God and His honour. Sometimes even what is lawful is to be denied, as well as what is sinful. "Even Christ pleased not Himself" (Rom. xv. 3).

Titus ii. 12.—"Denying ungodliness and worldly lusts"—all unlawful things, contrary to the law of God (1 Pet. iv. 2; Col. iii. 5).

1 Cor. x. 23.—Self-denial is to extend to things that "edify not" (1 Cor. viii. 13; ix. 16-27).

Matt. v. 29, 30; x. 37.—Things that are most dear and precious, as the "right hand" or "right eye."

Phil. iii. 7.—We must be content to suffer "loss;" to surrender our personal advantages (1 Cor. x. 33; xiii. 3); to bear the infirmities of the weak (Rom. xv. 1); and "endure hardness," as good soldiers of Jesus Christ (2 Tim. ii. 2); to endure affliction (2 Tim. iv. 2).

1 Pet. ii. 11.—"*Abstain*." The spirit of constant self-denial is inseparable from the pilgrim character.

Gal. v. 24.—*Crucify—mortify*.—"They that are Christ's have crucified the flesh with the affections and lusts." "Crucified to the world" (Gal. vi. 14); mortified to sin (Col. iii. 5).

Matt. x. 39; Mark viii. 35; Luke xvii. 33; John xii. 25.—"Whosoever shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it." Repeated four times by our Lord.

Numb. vi.—The *Nazarites* were a striking example of self-denial. Called to abstain from wine, strong drink, and



the ordinary pleasures of life, they separated themselves unto the Lord. "The consecration of God" was upon them. Judg. vii. 5-7.—*Gideon's* band, three hundred brave men, stooped down to take only a hasty draught of the cool water, and went on their way.

2 Sam. xxiii. 17.—*David*. It was a conscientious act in him to refuse the water, brought by his three brave officers, at the peril of their lives.

2 Sam. xxi. 10.—*Rizpah* watched six months' over the dead bodies of her sons.

2 Sam. xxiv. 24.—*David*. His words were noble to Araunah—"Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing."

2 Kings i. 8.—*Elijah*. The rough mantle he wore was in harmony with the austerity and unworldliness of his life. So were John the Baptist's dress and fare (Matt. iii. 4).

Jer. xxxv. 6, 7.—The *Rechabites* kept up the strict law of their founder for more than three hundred years.

Dan. v. 16, 17.—*Daniel* showed his unselfishness in refusing the gifts offered by the king, like Elisha refusing Naaman's gifts (2 Kings v. 16).

Neh. v. 15, 16.—*Nehemiah* forbore the allowance he might have claimed for showing hospitality as the governor.

Mark xii. 44.—The *poor widow* gave her two mites, "even all her living." See *Giving*.

Matt. xix. 27.—*The Apostles* Simon and Andrew forsook their nets, and left their occupation and work to become Christ's messengers (Mark i. 16-21, ii. 14, 15; 1 Cor. iv. 10, 11).

Acts xxi. 26.—*St. Paul*. One of the noblest examples; giving up so much, animated by supreme love to the Lord Jesus, and burning with zeal for the good of his fellow-men (1 Cor. x. 23; Phil. iii. 7, 8).

The LORD JESUS. The perfect example: "Even Christ pleased not Himself" (Rom. xv. 3; 2 Cor. viii. 9; Phil. ii. 6-8; Gal. i. 4). The command to follow Christ's example is generally connected with some instance of His self-sacrifice (John xiii. 14, 15; 1 Pet. ii. 21-23; Phil. ii. 6-8).

## SELF-EXAMINATION

Hagg. i. 5, 7.—"Consider your ways." The word means to examine closely, and is doubled here for emphasis.

2 Cor. xiii. 6.—"Examine yourselves, whether ye be in the faith," as men test gold and silver by the fire.

Gal. vi. 4.—"Let every man prove his own work." Try it

by the highest standard, the Word of God, and the example of Christ.

Prov. xx. 27.—“The spirit of a man is the candle of the Lord, searching all the inward parts of the belly”—the light of conscience that searches into all the secrets of the heart.

Job xiii. 23.—“How many are mine iniquities and sins? make me to know my transgression and my sin.”

Matt. vii. 3-5.—Self-examination is the best antidote against censorious fault-finding.

Ps. lxxvii. 6.—Is useful in times of doubt and darkness.

Job xi. 13-15.—Before prayer.

1 Cor. xi. 28.—Before coming to the table of the Lord.

Gal. vi. 1.—Before reproving others. Restore an offending brother with meekness and gentleness, “considering thyself,” “lest thou also be tempted.”

Ps. cxxxix. 23, 24.—Self-examination should be candid and humble. We must pray to the All-seeing One to search us in every way. The heart is deceitful and treacherous, but He is the “searcher of hearts” (Jer. xvii. 9; Ps. xxvi. 2).

Lam. iii. 40.—Self-examination should result in amendment of life (repentance) and turning to the Lord (faith) (Ps. cxix. 59; Ezek. xviii. 28).

1 John iii. 20, 21.—What is the verdict of our heart? “The Lord is our Judge; the Lord is our Lawgiver; the Lord is our King” (Isa. xxxiii. 24).

James i. 25.—“Whoso looketh into the perfect law of liberty”—like a man looking at his face in a mirror.

## SELF-RIGHTEOUSNESS

Prov. xvi. 2; xx. 6; xxi. 2; xxx. 12.—A sin natural to fallen man.

Isa. lxxv. 5.—Hateful to God. Offensive as smoke to the nose. (Luke xvi. 15) An “abomination” in His sight.

Job ix. 20, 30.—The vain boasting of a self-righteous man is self-condemned.

Luke xviii. 9.—A self-righteous spirit leads men to despise others, and is closely allied to spiritual pride (Isa. lxxv. 5).

Rom. x. 3.—The self-righteous do not submit themselves to the righteousness of God.

Matt. xxiii. 23-28; Luke xi. 38-44.—They rest in external ceremonies and observances, while the heart is still uncleansed.

John ix. 41.—They are full of boasting and self-justification (Luke x. 29; xvi. 15).

Luke xviii. 11.—They approach God with unbecoming self-gratulation, and without humility.

Matt. v. 20.—But in vain. Self-righteousness is ineffectual for salvation. "Except your righteousness exceed," &c.

2 Cor. x. 18.—"Not he that commendeth himself is approved."

Isa. lxiv. 6.—"All our righteousnesses (plural) are as filthy rags."

Titus iii. 5.—"Not by works of righteousness," &c.

Phil. iii. 9.—How emphatically St. Paul renounced any righteousness of his own.

## SELF-WILL—STUBBORNNESS

Isa. liii. 6.—A common sin of fallen human nature. "All we like sheep have gone astray, we have turned every one to his own way."

Exod. xxxii. 9, xxxiii. 3; Deut. xxxi. 27, xxxii. 20.—A standing charge against Israel all through their chequered history (2 Chron. xxx. 8; Acts vii. 51).

2 Tim. iii. 2.—A mark of the last days. "Men shall be . . . heady" (headstrong).

Ps. xxxii. 9.—"Be ye not as the horse and mule, which must be restrained by bit and bridle," like the wild ass of the wilderness, the very picture of untamed self-will (Job xxxix. 5-8).

Jer. xxxi. 18.—Like the bullock unaccustomed to the yoke, hurting itself by vain resistance.

Isa. xlviii. 4.—"Thy neck is an iron sinew (that will not bend), and thy brow brass."

Prov. xxiii. 35.—The besotted drunkard will return to his evil courses. "They have stricken me and I was not sick. I will seek it yet again" (Deut. xxix. 19).

Ps. xii. 4.—The proud and lawless say, "With our tongue will we prevail; our lips are our own: who is lord over us?"

Eccles. iv. 13.—Sometimes even the aged, "An old and foolish king, who will no more be admonished."

Luke xv. 12, 13.—The prodigal son claimed his independence, and would fain be "lord of himself, that heritage of woe."

Ps. lxxviii. 21.—"Such a one as goeth on still in his trespasses."

Heb. x. 29.—"If we sin wilfully"—full of our evil will.

Jer. iii. 17; vii. 24; ix. 14; xi. 8; xiii. 10; xvi. 12; xxiii.

17.—The fixed perversity of self-will comes from the stubbornness of an evil heart.

Gen. xlix. 6.—*Simeon and Levi*. “In their anger they slew a man (Shechem), and in their self-will they digged down a wall” (made a breach in the fortification).

Exod. v.—xi.—*Pharaoh*, the Old Testament type of rebellion against God and stubborn self-will.

Numb. xxii.—*Balaam* pretended to ask counsel of God when he was bent on carrying out his own covetous purposes.

1 Sam. viii. 19.—*Israel* persisted in desiring a king, notwithstanding Samuel’s remonstrance. “Nay, but we will have a king over us.”

2 Sam. xxiv. 4.—*David* showed much self-will in numbering the people. It would have been better had he listened to the remonstrance of Joab.

Isa. ix. 10.—It was the vain boast of *Ephraim* and *Samaria*, “in the pride and stoutness of their heart. The bricks are fallen down, but we will build with hewn stones. The sycamores are cut down, but we will change them into cedars.”

Jer. ii. 25.—“I have loved strangers (foreign gods and foreign fashions), and after them will I go.”

Jer. xlv. 16.—The *Jews* in Egypt, who refused to hearken to Jeremiah’s warning. “We will certainly do whatsoever thing goeth forth out of our own mouth.”

2 Chron. xxviii. 22.—*Ahaz*, in the time of his distress, trespassed yet more, sacrificing unto the gods of Damascus, hence his name is marked as with a brand of infamy: “This is that king Ahaz.”

2 Chron. xxxvi. 13.—*Zedekiah* stiffened his neck and hardened his heart, in which he was followed by the priests and by the people.

John ii. 16; Matt. xxi. 12.—The *Jews*, in our Lord’s day, after He had purged the Temple, went on again to desecrate the holy place.

Luke xix. 14.—The self-willed citizens rejecting their lawful master (“We will not have this man to reign over us”) are a figure of those who reject Christ as Lord.

## SERVICE OF GOD

1 Thess. i. 3.—The “work of faith and labour of love and patience of hope.”

It is noteworthy how many eminent saints have been designated by the title, and called themselves, the *servants of God*—Abraham, Jacob, Moses, Job, Caleb, Joshua, David, Isaiah, Eliakim, Zerubbabel, Daniel, St. Paul, St. Peter, St. James, Epaphras, Timothy, St. Jude, &c. In none is

the figure better illustrated than in the cases of Moses and St. Paul. In the sense of instruments whom God makes use of, Cyrus and Nebuchadnezzar are both called God's servants.

Matt. xxv. 14.—The *parable of the talents* sets forth very strikingly the obligation of our service, and the reckoning at the end at the Master's return.

Luke xix. 13.—The *parable of the pounds* has the same teaching.

Numbers.—The *Book of Numbers* is the book of Israel's service in the wilderness.

*St. Mark's Gospel* is the Gospel of service, representing our Blessed Lord more especially in the character of a Holy Servant, as Matthew sets Him forth as King.

Numb. iv. 3 ; viii. 24.—The *Levites* were representatives of service, as the priests were of worship.

Eph. vi. 14.—A *girdle* was one of the symbols of service. "Having your loins girded," ready for action (Luke xii. 35 ; 1 Pet. i. 13).

Ezek. i. 10 ; Rev. iv. 7.—The *ox* was one of the four figures in the cherubim, symbolic of steady labour and patient toil.

1 Kings xvii. 1.—*Standing* before the Master, as if waiting to catch His eye and receive His orders (Ps. cxxiii. 2). So angels stand before the Great Presence (Luke i. 29).

Mal. iii. 18.—The service of the believer should be with the love of a son.

Mal. i. 7.—With the fidelity of a servant.

Luke xii. 42.—With the faithfulness and wisdom of a good steward (1 Cor. iv. 2 ; 1 Pet. iv. 10).

#### PRELUDES TO SERVICE

1 Thess. i. 9.—*Conversion*. "Ye turned from idols," &c.

Heb. ix. 14.—*Forgiveness*. A conscience purged from dead works, &c.

Luke i. 74.—*Salvation*. "That we, being delivered," &c.

Exod. iv. 23.—*Separation*. "Let My people go." Seven times the Lord intrusted Moses with this message to Pharaoh.

Ps. cxvi. 16.—*Thankfulness*. "O Lord, truly I am Thy servant ; Thou hast loosed my bonds."

Isa. vi. 8.—*Consecration*. "Here am I : send me."

#### PRINCIPLES OF SERVICE

Deut. x. 12.—With the heart ; all the heart ; with a perfect (sincere, undivided) heart (1 Chron. xxviii. 9).



Josh. xxiv. 14.—With sincerity and truth.

Luke i. 75.—“In holiness and righteousness.”

1 Chron. xxviii. 9.—With a ready mind and willing heart.

Ps. c. 2.—With cheerfulness and gladness.

Acts xx. 19.—With all humility.

Luke i. 74.—With confidence and not in fear.

Dan. vi. 20.—With faithfulness.

Luke i. 75.—With constancy—all through life’s pilgrimage.

Luke xix. 13.—With a view of the Master’s reckoning time.

2 Sam. vii. 19, 20, 21, 25, 27, 28, 29 (twice).—Eight times does David speak to God of himself as “Thy servant.”

#### PRIVILEGES OF SERVICE

John xii. 26.—*Honour*. “If any man will serve Me, him will my Father honour.”

Prov. xiv. 35.—*Favour*. “The King’s favour is towards a wise servant.”

Acts xxvii. 23.—*Protection*. “There stood by me the angel of God,” “whose I am, and whom I serve.”

Isa. lxxv. 14.—*Joy*. “My servants shall sing for joy of heart.”

#### PROSPECTS OF SPIRITUAL SERVICE

John xii. 26.—To be for ever in the presence of the King.

Rev. xxii. 3, 4.—To bear His name, and be conformed to His likeness.

Matt. xxv. 23.—To receive His reward, and share His joy.

Rev. vii. 15.—To continue through all eternity in His service.

Rev. xxii. 3, 5.—To reign with Him and share His throne.

#### SERVANT OF THE LORD—CHRIST

Isa. xlii. 1.—“Behold My servant . . . mine elect,” my delight. A prophecy quoted by our Lord as referring to Himself (Matt. xii. 16-18). In xli. 8 the Lord is referred to as the ante-typical Israel. “Thou, Israel, art my servant, Jacob whom I have chosen.”

Isa. xl.-liii.—It has been frequently noted how in this part of Isaiah the title “Servant of the Lord” is used so frequently, no less than nineteen times, referring throughout to the Lord Jesus. In chap. liv. it is followed by the plural, “The servants of the Lord.”

Phil. ii. 4.—How wonderful is the infinite stoop and condescension of the Lord Jesus, "who being in the form of God, took upon Him in His humiliation the form, not of a man only—who might have been a king—but of a servant." The word means a bond-servant or slave.

Ezek. xxxiv. 24.—Christ is foretold by Ezekiel as "My servant David."

Zech. iii. 8.—"My servant the Branch."

Mark x. 45.—"The Son of man came not to be ministered unto, but to minister."

Luke xxii. 27.—"I am among you as he that serveth."

John xiii. 4, 5.—One of Christ's last acts before He suffered was to take the servant's place and wash the disciples' feet. The Gospel of St. Mark especially portrays Christ as the Servant.

Acts iii. 13.—"The God of Abraham . . . hath glorified His Son Jesus." The R.V. renders, "His servant Jesus."

Acts iii. 26 (R.V.).—"Having raised up His servant."

Acts iv. 27 (R.V.).—"Against Thy holy servant Jesus."

Acts iv. 30 (R.V.).—"Through the name of Thy holy servant Jesus."

## SHADOW

### AS AN EMBLEM OF PROTECTION AND REFRESHMENT

Ps. cv. 39.—The pillar of cloud that rested over the Tabernacle, spread its shadow over all the camp. See Exod. xl. 19; Isa. iv. 5.

Ps. xci. 1.—"The shadow of the Almighty," alluding most probably to the cherubim, with their outstretched wings overshadowing the mercy-seat (Heb. ix. 3).

Ps. xvii. 8; xxxvi. 7; lvii. 1; lxi. 4; lxiii. 7.—The shelter of the parent bird, brooding over her young (Matt. xxiii. 37).

Isa. xxv. 5.—The shadow of a cloud, a shelter from the heat.

Isa. xxxii. 2.—"The shadow of a great rock in a weary land."

Ps. cxxi. 5.—"The Lord is thy shade upon thy right hand."

Cant. ii. 5.—"I sat down under His shadow with great delight."

Isa. xlix. 2.—"In the shadow of His hand (His government and protection) hath He hid me."

Isa. xxx. 2.—Contrast the trust in the strength of Pharaoh and the shadow of Egypt, which only brings disappointment.

## SHAME

Gen. iii. 10.—Fear and shame were the two chief effects of the first sin. Before the Fall, our first parents were naked “and were not ashamed” (ii. 26); after the Fall, “they sewed fig leaves together,” and tried to hide themselves, conscious of their guilt.

Ps. xxxv. 26; cix. 29.—Shame is the dark shadow of sin, and the clearer the light in our conscience, the deeper is the shadow (Rom. vi. 21).

Prov. xiii. 5.—“A wicked man is loathsome and cometh to shame,” or, as it may be rendered, does shameful deeds.

Prov. x. 5.—Shame is the natural Nemesis of sloth.

Prov. xi. 2.—Of pride.

Isa. xxx. 5.—Of trusting to false alliances—“the strength of Pharaoh,” “the shadow of Egypt.”

Isa. xlv. 16.—Of idolatry (xlii. 17; Ps. xcvi. 7).

Jer. ii. 26.—The detection of sin is sure to bring shame, “as the thief is ashamed when he is found.” See iii. 24, 25; Ezek. xvi. 52-63; Hos. iv. 7, 19, ix. 10.

Prov. iii. 35.—“Shame shall be the promotion of fools”—all they get by their persistence in folly. When Israel fell in worshipping the golden calf, Moses made them naked “to their shame” (Exod. xxxii. 25).

Zeph. iii. 5.—“The unjust knoweth no shame.” One of the saddest signs of deadness of heart. See Jer. vi. 15; viii. 12, where the prophet asks, “Were they ashamed?” and answers, “No; neither could they blush.” They have made their faces harder than a rock (v. 3; Prov. xxi. 29).

Phil. iii. 19.—Strange, that some should “even glory in their shame.”

Jude 13.—False teachers are compared to “raging waves of the sea, foaming out their own shame.” The word for “shame” is in the plural, denoting an unblushing gloating over their sinful course.

Hab. ii. 16.—“Thou art filled with shame for glory.” The margin is more emphatic: “More with shame than with glory.”

Dan. xii. 2.—Shame will be one of the most terrible elements of future punishment: the wicked shall wake “to shame and everlasting contempt.”

Job xi. 14.—To avoid fear and shame, put iniquity far away (Ps. cxix. 6).

Rev. iii. 18.—As with our first parents, in place of their fig-leaf coverings the Lord made them coats of skins and clothed them (Gen. iii. 21), so He counselled the Laodiceans

to buy white raiment, that "the shame of their nakedness should not appear."

## SHEPHERD

A figure generally applied in the Old Testament to civil rulers (Jer. vi. 3), as Cyrus (Isa. xlv. 28); and in the New Testament to the ministers of the Church, the pastors of the flock (Eph. iv. 11; 1 Pet. v. 2).

There are different kinds of shepherds referred to in Holy Scripture.

Isa. lvi. 11.—*Ignorant* shepherds, "that cannot understand."

Isa. lvi. 11.—*Selfish* shepherds, looking only to make gain for themselves (Ezek. xxxiv. 2-6).

Jer. l. 6.—*Misleading* shepherds, that cause the flock to go astray.

Zech. xi. 15.—*Foolish* shepherds.

Zech. xi. 16.—*Negligent* and cruel, that seek to eat the fat themselves, and leave the sheep.

John x. 13.—*Hireling* shepherds—mercenary (Ezek. xxxiv. 2-8).

John x. 11.—*Good* shepherds—like David.

Gen. xxxi. 38, 39.—*Jacob* was a conscientious shepherd, holding himself responsible for the protection of the flock.

1 Sam. xvii. 24, 36, 37.—*David*—a brave shepherd, ready to risk his life in the defence of the sheep.

Gen. xlix. 24.—*Joseph* is spoken of figuratively as the shepherd of his house, when he fed them and nourished them in a time of famine.

Isa. lxiii. 11.—So is *Moses* the shepherd of Israel.

Ps. lxxiv. 1; lxxvii. 20; lxxviii. 52; lxxix. 13; lxxx. 1.—Asaph's Psalms. It has been remarked how many allusions there are in Asaph's Psalms to Israel as the Lord's flock, the sheep of His pasture.

Ps. lxxx. 1.—"Hear, O Thou Shepherd of Israel" (lxxvii. 20; lxxviii. 32). Applied to the Lord Jehovah.

John x. 10.—Christ is the "*Good Shepherd*." He takes the title to Himself, declaring His willingness even to give His life for the sheep.

Heb. xiii. 20.—The *great Shepherd*—great in victory, in power, and in sympathy.

1 Pet. v. 4.—The *chief Shepherd*—chief in ownership, in sovereignty, in supremacy.

1 Pet. ii. 25.—"The *Shepherd and Bishop of souls*"—knowing and caring for every individual member of His flock.

Ezek. xxxiv. 23.—The *one Shepherd*—the owner of the

- flock; Head over all; supreme in authority; as tender in sympathy.
- Micah v. 2.—Christ's shepherdly rule was foretold by Micah.
- John x. 10-14.—As the Good Shepherd, the Lord Jesus knows His sheep, their names, their history, their wants, their weakness.
- Isa. xl. 11.—He provides good pasturage and provision for them (Ps. xxiii. 2; 1 Chron. iv. 39-41).
- John x. 3, 4.—He goes before them, and leads them out.
- Jer. xxxiii. 13.—He tells their number (Ezek. xx. 37).
- Ezek. xxxiv. 11, 12, 16.—He seeks to restore them when they wander (Luke xv. 4).
- Isa. xl. 11.—He is very tender with the weak and feeble.
- Zech. xiii. 7.—“Awake, O sword, against my Shepherd.” The Lord Jesus showed His love by laying down His life for His sheep (John x. 10, 11).
- John x. 16.—Christ is the One common Shepherd for all the Church: not for Israel only, but for “other sheep,” Gentiles, for whom He died.
- Matt. xxv. 31-46.—At the final judgment, Christ will separate the sheep from the goats, and apportion each their future lot.
- John x. 16.—Divisions now rend the Church; but the time is coming when there shall be perfect union—one flock united and one Shepherd acknowledged, loved, and glorified.
- Rev. vii. 17.—“The Lamb which is in the midst of the throne shall feed them (Greek, shepherd them), and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.”

## SICKNESS

- Lev. xxvi. 14-16.—Is under the control and will of God (Deut. xxviii. 22, xxxii. 39; 2 Sam. xii. 15; 2 Chron. xxi. 12-15). And very wonderfully the ministry of pain shows the sovereignty, goodness, and power of the Lord.
- Job i. 12; ii. 6.—Satan is sometimes permitted to afflict the body, but with a limited power, under God (Luke ix. 36; xiii. 16).
- Ps. xxxviii. 3.—Sickness is frequently spoken of in Scripture as connected with sin (xxv. 18, xli. 4; Isa. xxxiii. 24; 1 Cor. xi. 30). See John ix. 2.
- Job ii. 10; John xi. 4.—Sickness rightly received is a special means of leading men to glorify God.
- 2 Kings xx. 1-5.—Should be a time for humiliation and prayer (Isa. xxxviii. 14).



- Job ii. 10.—A time for resignation to the will of God.
- Ps. xxxv. 13.—A means of teaching sympathy. Those who have suffered learn to feel for the suffering.
- Matt. ix. 4.—A time to draw out kindness. Cf. the man "sick of the palsy," brought to Christ by four kind friends. The porches at the pool of Bethesda were built as a shelter for the sick. The nobleman who came to Jesus for his sick son; and the centurion, who sent for his sick servant, &c.
- Isa. xxxviii. 2, 3.—It is right to pray with submission for the removal of sickness.
- 2 Cor. xii. 7.—Though the prayer may be heard at times, not by the removal of the "thorn in the flesh," but by special grace and strength given to bear it.
- Isa. xxxviii. 19, 20.—When sickness is removed, it is a call for special thanksgiving, public and private (Luke xvii. 15; Ps. ciii. 1-3; Acts iii. 8; John ix. 25).
- Ps. vi., xxx., xxxviii., xxxix., cii., ciii., cxvi.—How many sweet psalms were called forth by the discipline of pain and sickness. They naturally begin with sadness, but at the end change into brightness and rejoicing.
- John xi. 2.—The sickness and death of Lazarus was one of the most wonderful occasions of drawing out the tender sympathy and mighty power of Jesus.
- Mark v. 3-5.—What a sad object was the poor demoniac, wandering about the caves and tombs, a misery to himself and a terror to others. With all its boasted civilisation, Paganism showed little or no care for the afflicted. They built no hospitals, asylums, penitentiaries. These things are the glory of Christianity.

#### MIRACLES OF HEALING

Of our Lord's recorded miracles, seventeen are of healing sickness, and three of restoration from death to life.

Eight cases are recorded in which the ages are given of the persons healed, or of the length of their ailment—

1. John v. 5.—The impotent man, healed at Bethesda, thirty-eight years a cripple.
2. John ix. 1.—The man born blind.
3. Mark v. 42.—Jarius's daughter, twelve years old.
4. Mark v. 25.—The woman with the issue of blood twelve years.
5. Luke xiii. 11.—The "woman with a spirit of infirmity," eighteen years bowed down.

## AND AFTER PENTECOST

6. Acts iii. 2.—The lame man healed by Peter and John. "Lame from his mother's womb," then above forty years old (iv. 22).
7. Acts xiv. 8.—The lame man at Lystra, "who never had walked."
8. Acts ix. 33.—Æneas, sick of the palsy, who had kept his bed eight years.

CHRIST'S miracles were chiefly miracles of healing, not bare manifestations of power.

In some cases He healed being present (Mark i. 31); in others, at a distance (Matt. viii. 13); some with a touch (Matt. viii. 3), or by imposition of hands (Mark vi. 5; Luke xiii. 13); in some by a word (Matt. viii. 8, 13); in others through the touch of His garment (Matt. xiv. 34-36; Mark v. 27-34).

In all the word was fulfilled, "Himself took our infirmities and bare our sicknesses" (Matt. viii. 16, 17).

## SIMPLICITY

- 2 Cor. i. 12.—"Simplicity and godly sincerity." The R.V. and most ancient copies read, "Holiness and godly sincerity"—the contrast to "fleshly wisdom."
- Ps. xix. 6; cxvi. 6; cxix. 130.—"The simple" is a word frequently used in Scripture, expressing humility and docility.
- Acts ii. 46; Eph. vi. 5; Col. iii. 22.—"Singleness of heart," and that as "unto the Lord." Oneness of aim and purpose, contrasted with "a double heart" (1 Chron. xii. 33; Ps. xii. 2); "double-minded" (James i. 8).
- Matt. xviii. 2, 3.—A childlike spirit—free from envy and ambition (1 Pet. ii. 2; 1 Cor. xiv. 20).
- Matt. vi. 22.—"If thine eye be single"—thy conscience clear.
- 2 Cor. xi. 3.—"The simplicity that is in Christ"—the purity of doctrine which keeps the heart single for Him.
- Rom. xii. 8.—Simplicity (not doublefacedness) should be a guiding principle in acts of liberality.
- Rom. xvi. 19.—A preservative from being led astray by knowing too much of what had better not be known.
- Ps. lxxii. 4.—"He shall judge the poor of the people." The P.B. version reads, "He shall keep the simple folk by their right."

## SIN

- 1 John iii. 4.—*What is sin?* "Sin is the transgression of the law."

Rom. xiv. 22.—“It is whatever is *not of faith*”—in accordance with an enlightened Scriptural faith.

James iv. 17.—The omission of what we know to be right. “All unrighteousness” (1 John v. 17).

The *different words and figures* used for sin in Scripture are numerous and varied, suggesting many ideas—missing the mark, crossing the boundary, diverging from a straight line, impure, disloyal, distorted, loathsome, &c., &c. See the following words in the Concordance—Wickedness, Transgression, Iniquity, Evil, Unrighteousness, Ungodliness, Fault, Offence, Guilt, Mischief, Naughtiness, Abomination, Perverseness, Folly, Rebellion, Revolt, &c.

*Figures*.—Leprosy, sickness, death, leaven, slavery, captivity, debt, burden, going astray like lost sheep, defilement, filthiness, uncleanness, corruption, darkness, &c. See Scriptural Illustrations.

The body of sin (Rom. vi. 6).

The old man (Eph. iv. 23).

The stony heart (Ezek. xxxvi. 26).

The body of death (Rom. vii. 24).

Sold under sin (Rom. vii. 14).

The *intensity of evil* is set forth in the darkest colours, sometimes by combinations, “iniquity, transgression, and sin” (Exod. xxxiv. 7); “the iniquity of my sin” (Ps. xxxii. 8); “the evil of evil” (Hos. x. 13, margin); sometimes by intensified expressions, “superfluity of naughtiness” (James i. 21); “very wickedness,” “manifold transgression and mighty sin” (Amos v. 12), &c.

It is noteworthy how sinners are compared to the fiercest and most dangerous wild animals—the lion, wolf, wild bear, leopard, fox, serpent, viper, &c.

*Special representations of sin.*

Ezek. viii. 12.—The chambers of imagery.

Zech. v. 8.—The woman in the ephah—“This is Wickedness.”

2 Thess. ii. 3.—The man of sin—a man, as it were, embodying the very essence of sin, as the “man of sorrows,” “men of this world.”

John i. 29.—It is most important to observe the distinction in Scripture between sins and sin. Christ, the Lamb of God, does not only take away the guilt of particular sins, He “taketh away the sin of the world.” He came to cleanse the fountain and heal the spring.

Ps. li. 2.—The chief evil of all sin is, it is an offence against God, against His authority, His law, His love—so David rightly felt; so Moses argued (Numb. xvi. 7).

- There are *different kinds* of sins. "Secret sins" (Ps. xix. 12; xc. 8); open sins (1 Tim. v. 24); presumptuous sins (Ps. xix. 15); wilful sins (Heb. x. 26); besetting sins (Heb. xii. 1); sins of ignorance (Lev. iv.; 1 Tim. i. 16).
- Rom. iii. 19.—Sin is the universal taint of fallen human nature (1 Kings viii. 46; Job xv. 14, xxv. 4; Gal. iii. 22; Eccles. vii. 11; Prov. xiv. 23; 1 John i. 8).
- Jer. ii. 13.—Sin is a stain that cannot be taken away by any external washing or altered habits (Jer. xiii. 23).
- John xix. 11.—Sin has *different degrees*. "The greater sin," beaten with fewer or more stripes (Luke xii. 47); "greater condemnation" (James iii. 1).
- Ps. li. 4.—Sins against man are also sins against God. Cf. 1 Cor. viii. 12, "When ye sin against the brethren, and wound their weak conscience, ye sin against Christ." See Gen. xxxix. 9; Lev. v. 15, vi. 2; Luke xv. 21.
- Jer. xlv. 5.—So the Lord pleads, "Oh, do not that abominable thing which I hate."
- Ps. lix. 5.—"Be not merciful to any wicked transgressors." D. A. Clark renders this, "changers of iniquity"—those who go through the whole round of evil, as men who would try every variety of sin to please themselves.
- Rev. xviii. 5.—*Babylon*. "Her sins have reached up to heaven." The Greek word is remarkable, as if it implied actual touch and contact—sins reaching to the skies.
- Ps. xl. 12.—Mine iniquities are "more than the hairs of mine head."
- Ps. xix. 12 (P.B.V.).—"Who can tell how oft he offendeth?"
- Isa. lix. 1.—Sin separates man from God.
- Jer. v. 25.—Sin turns away our good things from us.
- Numb. xvi. 38.—Every sinner is a moral suicide (Prov. viii. 36, xx. 2; Hab. ii. 10; Hos. xiii. 9).
- Rom. vi. 23.—"The wages of sin is death."

## SIN—AGGRAVATION OF

- 1 John iii. 4.—"Sin is the transgression of the law," and "the law is holy, and the commandment holy, just, and good" (Rom. vii. 12).
- Numb. xiv. 11.—*Israel* in the wilderness.
- Deut. xxxii. 15.—Israel "forsook God which made him." See vers. 6, 18, to whom he owed his life and everything.
- Isa. i. 2.—"I have nourished and brought up children, and they have rebelled against Me."
- Prov. i. 24.—"Because I have called . . . I have stretched out My hand." St. Paul, quoting this in Rom. x. 21,

- makes it still stronger—"All day long I have stretched forth my hands unto a disobedient and gainsaying people."
- Ps. lxxviii. 32.—"But for all this"—the wonderful mercies and striking judgments of the Almighty—"they sinned still."
- Isa. v. 4.—What continued care the Lord bestowed upon the vineyard. What could have been done more? How just was the appeal, therefore: "Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" Cf. the barren fig tree (Luke xiii. 7, 8).
- Matt. xxiii. 37.—"O Jerusalem, Jerusalem . . . how often would I . . . and ye would not?" (Luke xix. 44).
- John iii. 19.—"This is the condemnation, that light is come into the world, and men loved darkness rather than light" (i. 5).
- John v. 39.—If read in the Indicative, the Lord's words bring a solemn charge: "Ye search the Scriptures," and yet "ye will not come unto Me."
- John xv. 22.—"If I had not come and spoken to them, they had not had sin: but now they have no cloke (excuse) for their sin." "If I had not done among them the works," &c. (ver. 24).
- John xv. 25.—"They hated Me without a cause."
- 1 Thess. iv. 8.—"Who hath given unto us His Holy Spirit," who would have kept us from the evil.
- Gen. xx. 5, 13.—*Abraham*, equivocating about Sarah, did worse when he gave way a second time, after the chastening brought upon by the first offence.
- Exod. xxxii. 2.—*Aaron's* position as High Priest greatly enhanced his guilt in yielding to the clamour of the people, and the guilt of the people was aggravated in their having so recently heard the Law from Mount Sinai.
- 1 Kings xi. 9.—"The Lord was angry with *Solomon* . . . which had appeared unto him twice."
- 2 Chron. xxv. 16.—*Amaziah's* judgment was just, since he refused to receive the warning God sent him.
- 2 Chron. xxxiii. 3.—*Manasseh's* idolatry was more grievous, after the good example and zealous reformation of his father Hezekiah.
- 2 Chron. xxxvi. 15.—The *people of Jerusalem*, in the days of Zedekiah, had full warning. The Lord sent His messengers, "rising up betimes, and sending." But they poured contempt on all the mercy shown them, and sinned "till there was no remedy."
- Matt. xxvi. 14, 47; Mark xiv. 10, 43; Luke xxii. 3, 47;



- John vi. 71.—Judas, “being one of the twelve.” Seven times is this mentioned by the Evangelists.
- Judg. ii. 11.—The *children of Israel* “did evil in the sight of the Lord,” boldly and without shame, an expression which occurs about fifty times. It is used of many of their kings also, Solomon, Rehoboam, Manasseh, &c.
- Dan. ix. 5, 6.—No less than seven acknowledgments of sin.
- Acts xxvi. 10, 11.—Eight aggravations.

## SIN—HATRED OF

- Prov. viii. 13.—“The fear of the Lord is to hate evil.” A strong word, meaning more than to forsake (Ps. xxxvii. 8) or depart from (Ps. xxxiv. 14). It implies aversion and dislike (Amos vi. 15).
- Rom. xii. 9.—“Abhor that which is evil,” contrasted with, “Cleave to that which is good.” Two words implying intensity of feeling and action.
- 1 Pet. iii. 11.—“Eschew evil.” Literally, Turn out of the way to avoid it (Prov. iv. 14, 15; i. 15).
- 1 Thess. v. 22.—“Abstain (stand aloof) from all appearance (every form) of evil” (1 Pet. ii. 11).
- 1 Cor. v. 9.—“Purge out the old leaven,” as the Jews were most careful to search out and remove the least particle of leaven before celebrating the Passover (2 Tim. ii. 21).
- Heb. xii. 1.—“Lay aside every weight”—encumbering clothing and superfluous flesh; anything which would hinder in the race.
- Col. iii. 5.—“Mortify your members which are upon the earth.”
- Eph. iv. 22.—“Put off the old man with his deeds.”
- Rom. vi. 11.—“Reckon yourselves to be dead indeed unto sin” (viii. 10).
- Ezek. xxxvi. 31.—“Ye shall loathe yourselves for your iniquities” (vi. 9; xx. 43).
- Heb. xii. 3.—“Striving against sin.”
- Tit. ii. 12.—“Denying ungodliness and worldly lusts.”
- Mark ix. 43, 47.—Be willing to cut off the right hand, or pluck out the right eye (sacrifice what is counted most valuable and useful, if it hinders from doing the will of God).
- Jude 23.—“Hating even the garment spotted by the flesh.”
- Ps. cxix. 104, 113, 128, 163.—“I hate every false way.” “Vain thoughts,” “hate and abhor.”
- 1 Cor. ix. 27.—“I keep under my body;” buffet it, to bring it into subjection.
- Deut. vii. 25, 26.—It was God’s charge to Israel to burn the idols they had taken from the surrounding nations: not to

- desire the silver and gold upon them ; nor were they even to mention the name of strange gods (Josh. xxiii. 7). Cf. Gen. xxxv. 4. Jacob did well in hiding them under the oak.
- Rev. ii. 2.—“Thou canst not bear them which are evil” (Ps. ci. 3, 7 ; cxix. 53, 136). A word of praise to Ephesus.
- 2 Cor. vii. 11.—“Godly sorrow”—“What carefulness it wrought in you, yea, what indignation, yea, what revenge.”
- Exod. xxxii. 20.—Moses broke up the golden calf, and ground it to powder, and strawed it upon the water for the people to drink. How humiliating it must have been to them ; but how wise in him.
- Acts. xix. 19, 20.—The Ephesian converts burned their magical books—costly though they were.

## SIN—UNPROFITABLENESS

- Job xxxiii. 27.—The confession of the penitent: “I have sinned, and it profited me not.”
- Job xxvii. 8.—“What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?”
- Deut. xxxii. 32, 33.—“Their vine is of the vine of Sodom,” that turns to dust ; and “their grapes are grapes of gall”—deadly, as “the poison of dragons, and the cruel venom of asps.”
- Isa. v. 4.—“It brought forth wild grapes.”
- Prov. xx. 17.—“Bread of deceit is sweet to a man ; but afterwards his mouth shall be filled with gravel.” So are the “stolen waters” (ix. 17), wilful indulgence in forbidden pleasures, which never fail to leave a sting behind.
- Eccles. i. 3.—“What profit hath a man?” Twenty-nine times in Ecclesiastes is this point pressed.
- Eccles. v. 10.—“He that loveth silver shall not be satisfied with silver” (i. 8 ; iv. 8).
- Isa. xlv. 9–20.—The folly and uselessness of idol worship (1 Sam. xii. 21 ; Hab. ii. 13).
- Amos vi. 13.—“Ye which rejoice in a thing of nought.”
- Isa. lii. 3.—“Ye have sold yourselves for nought.”
- Isa. lv. 2.—“Wherefore . . . eat bread . . . which satisfieth not?” Contrast the real satisfaction of spiritual blessings (ver. 1).
- Isa. lvii. 11.—“Thou art wearied in the greatness of thy way.” The long and wearying journeyings to serve some idol God.
- Deut. xiii. 13.—The children of Belial : the meaning of the word is generally supposed to be “useless, good for nothing.”

Isa. lvii. 12.—“I will declare (expose) thy (pretended) righteousness and thy works, for they shall not profit thee.”

Jer. ii. 13.—“They have hewed them out cisterns, broken cisterns, that can hold no water.”

Jer. vii. 8.—“Lying words (false professions) that cannot profit.”

Jer. xiii. 1-11.—Jeremiah’s girdle, which he was charged to hide near Euphrates till it was marred and profitless, was a symbol of the miserable unworthiness of Judah in his day.

Hos. viii. 7-12.—“They have sown the wind, and they shall reap the whirlwind.”

Hag. i. 6.—Like a man earning wages, and putting it into a bag with holes.

Matt. xvi. 26.—“What is a man profited, if he shall gain the whole world, and lose his own soul?”

Rom. vi. 21.—What satisfying fruit do men really gain from unrestrained indulgence in sin?

## SINCERITY

2 Cor. i. 12.—“Simplicity and godly sincerity.” The spiritual contrast to “fleshly wisdom.” The Greek word for “sincerity” conveys the figure of an object tested by being held up to the light of the sun.

2 Cor. ii. 17.—“We are not as many, which corrupt the word of God,” or adulterate. Cf. 1 Pet. ii. 2, “The sincere (pure) milk of the word.”

Eph. vi. 16.—“The girdle of truth” or sincerity is the first part named in the Christian armour.

Rom. xiii. 12.—“The armour of light”—perhaps referring to the sincerity and truth, which are contrasted with “the works of darkness.”

1 Cor. v. 7.—“The unleavened bread of sincerity and truth,” like the unleavened bread used at the Passover. With this should Christians “keep the feast.”

Deut. xviii. 13.—“Thou shalt be perfect with the Lord thy God.” Margin, “upright and sincere” (Gen. xvii. 1). The same rendering is given (Ps. cxix. 1) for “undefiled.”

Ps. xxxii. 2.—Sincerity is an essential principle in *confession* of sin. There must be freedom from guile, excuses, and extenuations.

2 Tim. i. 5.—In *faith*—“unfeigned faith.”

2 Cor. viii. 8, 24.—In *love*. It must be “without dissimulation” (Rom. xii. 9; 1 Pet. i. 22; Eph. vi. 24).

Ps. xvii. 1.—In *prayer*. It “goeth not out of feigned lips” (lxvi. 18; cxlv. 18; 2 Tim. ii. 22).

Josh. xxiv. 14.—In *service*. “Sincerity and truth,” “doing the will of God” from the heart (Eph. vi. 6).

Rom. xii. 8.—In *giving*. “With simplicity,” singleness of purpose.

Phil. i. 10.—In *walk and conduct*. “Sincere and without offence.”

Gen. xlii. 11.—*Joseph's brethren*. “We be true men; thy servants are no spies.”

1 Chron. xii. 33.—The *men of Zebulun*. “They were not of a double heart” (Ps. xii. 2; lii. 4).

Isa. xxxviii. 3.—*Hezekiah*. How happy are they who enjoy the consciousness of a life of sincerity and truth.

John i. 47.—“*Nathanael*.” “Behold an Israelite indeed, in whom is no guile.” Perhaps our Lord made a passing allusion to the subtle character of Jacob, whose name means “the supplanter.” *Israel* was his nobler name.

John xxi. 17.—*Peter*. We cannot wonder that he was “grieved,” when our Lord asked him the third time, “Lovest thou Me?” But true sincerity can appeal boldly to the Searcher of hearts. “Lord, Thou knowest all things; Thou knowest that I love Thee.”

Acts xvii. 11.—The *Berean* Christians gave proof of their sincere desire to know the truth, by searching the Scriptures daily for themselves.

Acts xix. 18, 19.—The *magic workers* of Ephesus destroyed their costly books. Could they have given a better proof of their sincerity?

Acts xxvi. 9.—*Saul of Tarsus*. It must be remembered that sincerity in doing a thing is not of itself a proof that it is right. St. Paul learnt this lesson when he was taught the truth by the Holy Spirit.

## SLEEP

Ps. cxxvii. 2.—God gives to His beloved sleep, or in sleep, *i.e.*, what others vainly seek to gain by toil and care, God gives them even when they sleep.

Prov. iii. 24.—“Tired Nature's sweet restorer” (vi. 22; Jer. xxxi. 26).

Eccles. v. 12.—Is a reward of honest labour.

Ps. iii. 5, 6; iv. 8.—The righteous commit themselves confidently to the care of God. David was flying from Absalom, it is supposed, when he wrote these psalms, yet he laid down in peace, knowing the Lord would sustain him. So Peter slept calmly in prison the night before his expected execution (Acts xii. 6).

Prov. xx. 13; xix. 15.—There is another side. We are not to love sleep if it lead to sinful sloth, and would hinder work, like sleep in time of harvest (Prov. x. 5).

Dan. xii. 2.—As a *figure*, sleep is the emblem of physical death (Ps. xiii. 3; Job vii. 21; John xi. 11; Acts vii. 60; 1 Thess. iv. 14).

Isa. xxix. 10.—Of judicial deadness and insensibility (Rom. xiii. 11).

Eph. v. 14; 1 Thess. v. 6.—Of spiritual death.

#### REMARKABLE CASES

Gen. ii. 21.—*Adam*. “The Lord God caused a deep sleep to fall upon Adam,” and in it He formed Eve, to be his partner, and the type of the Church.

Gen. xv. 12.—*Abram*. In a deep sleep the Lord foretold the coming bondage of Israel and their deliverance.

Gen. xx. 3.—*Abimelech* received the prohibition about Sarah “in a dream by night.”

Gen. xxviii. 11, 12.—*Jacob's* wonderful vision of the mysterious ladder passed before him when he dreamed.

Gen. xxxvii. 5-9.—*Joseph* dreamed concerning himself and his family, and that twice.

Gen. xl. 5; xli. 7.—The dreams of the *chief butler* and baker, and of Pharaoh, which Joseph interpreted.

Judg. vii.—*Gideon*. The man in his camp who had the dream of the barley cake.

1 Sam. xxvi. 12.—*Saul's* deep sleep was sent by the Lord, when David carried away the spear and cruse of water, yet refused to hurt him.

1 Kings iii. 5.—*Solomon*. The Lord's offer of blessing, “Ask what I shall give thee,” came to him in a dream.

Dan. ii. 1.—Nebuchadnezzar dreamed dreams, which it was given to Daniel to interpret (iv. 4).

Matt. i. 20.—*Joseph*. The revelation made to him of God's will (ii. 13) came in a dream.

Matt. ii. 12.—The *Magi* were warned in a dream to leave Bethlehem.

Matt. xxvii. 19.—Pilate's wife's dream.

#### SLEEPLESS NIGHTS

Gen. xxxi. 40.—*Jacob* in his shepherdly watchings.

Esther vi. 1.—*Ahasuerus*. “On that night could not the king sleep.” One of the links overruled in God's providence to carry out His purposes.



Dan. vi. 18.—*Darius*, entrapped by his wily courtiers, and deeply concerned on behalf of Daniel.

## STEADFASTNESS

The believer's obligation

Gal. v. 1.—"*Stand fast*," like a good soldier, valiantly maintaining his ground (1 Cor. xvi. 13; Phil. iv. 1; 2 Thess. ii. 15).

1 Thess. v. 21.—"*Hold fast*" (2 Tim. i. 13; Heb. iii. 6, 14; iv. 14; x. 23).

Ps. cxii. 8.—Be *established* (xl. 2) in the faith (Acts xvi. 5); in the present truth (2 Pet. i. 12); with grace (Heb. xiii. 9).

2 Chron. xxvii. 6.—*Jotham*, we read, "became mighty, because he prepared ('established,' margin) his ways before the Lord his God."

2 Thess. ii. 2.—*Not soon shaken* in mind, to be led into error.

Col. i. 23; 1 Thess. iii. 3.—*Not moved* by affliction.

Col. ii. 6.—*Rooted and built up* in Christ; in love (Eph. iii. 17).

Deut. iv. 4, x. 20; Josh. xxii. 5, xxiii. 8; Rom. xii. 9.—*Cleaving* (Acts xi. 23) with purpose of heart. The Greek word has the idea of something closely joined, as it were, glued to another. "Hezekiah clave unto the Lord" (2 Kings xviii. 6).

Ps. lvii. 7; cviii. 1.—A heart *firmly fixed*, not turned aside by trials and discouragements.

1 Cor. xv. 58.—"Steadfast, unmovable." Steadfast in ourselves, unmovable by others.

Gal. vi. 6.—"*Not weary*" nor faint (Luke xviii. 1; Prov. xxiv. 10).

James i. 6-8.—*Not wavering*, nor double-minded.

Matt. vii. 22-25.—Like a *house* built upon the solid rock, well able to stand the winds and floods.

Heb. vi. 19.—Like an *anchor*. "Sure and steadfast," fastened in firm moorings.

Eph. iv. 13, 14.—Like the settled character of a full grown *man*, distinguished from the weakness of children, "tossed to and fro."

Rom. ii. 7.—The believer's steadfastness should be exhibited in character and conduct. "Patient continuance in well-doing."

Luke xviii. 1.—In prayer and devotion (1 Thess. v. 17).

Gal. vi. 9.—In benevolence and well-doing (1 Cor. xv. 58).

Heb. x. 23.—In maintaining a good profession.

1 Thess. v. 21.—In holding fast that which is good.

- Ps. lxii. 1, 8.—In trust—only and always in the Lord.  
 Gal. v. 1.—In maintaining Christian liberty.  
 Jude 3.—In contending earnestly for the faith (Phil. i. 27).  
 In spite of—  
 Rom. i. 16.—Shame and reproach.  
 Job ii. 3; Ps. xxxvii. 7, 8.—Multiplied trials and fretting cares.  
 1 Pet. v. 8.—Strong temptation.  
 Acts xx. 24.—Fierce persecutions.  
 Hab. ii. 1.—Long delay (Ps. xl. 1, 2).  
 Ps. li. 10.—Previous falls. “Renew in me a free (it may mean a ‘fixed,’ ‘settled’) spirit.”  
 Job xvii. 9.—A characteristic of the saints. “The righteous shall hold on his way” (Ps. lxxxiv. 7, 11; Prov. iv. 18).  
 Eph. vi. 14, 18.—He stands the strongest in warfare who first kneels the lowest in prayer.  
 Ps. xxxvii. 31.—“The law of his God is in his heart; none of his steps shall slide.”  
 Ps. cxix. 31.—“I have stuck unto Thy testimonies.” We may count no less than sixteen allusions in this psalm to holy steadfastness (vers. 10, 11, 16, 21, 31, 51, 101, 102, 109, 112, 115, 117, 133, 141, 157, 165).  
 Heb. iii. 6, 14.—“We are made partakers of Christ if we hold fast the confidence, . . . firm unto the end.” See vi. 11; x. 39. Cf. John viii. 31; Col. i. 23.  
 Luke xxii. 32.—“Strengthen thy brethren.” It is interesting that the word “strengthen” is used twice by St. Peter afterwards in his Epistles, as also the word for “steadfastness,” which is derived from it (1 Pet. v. 10; 2 Pet. i. 2, iii. 17).  
 Gen. v. vi.—*Enoch* and *Noah* “walked with God,” steadfast in days of difficulty and reproach.  
 Gen. xlix. 24, 25.—*Joseph*. “The archers sorely grieved him and shot at him, . . . but his bow abode in strength.” Firm adherence to right principle marked the whole career of Joseph, chequered as it was.  
 Exod. xxxii. 26.—The *tribe of Levi* stood firm when Israel sinned about the golden calf; the more noteworthy when Aaron their head was involved. Contrast the tribe of Ephraim (Ps. lxxviii. 9).  
 Numb. xiv. 24, xxxii. 12; Deut. i. 36; Josh. xiv. 8, 9, 14.—*Caleb*. Six times is it recorded to his praise, “He followed the Lord fully.” The other spies brought up an evil report of the land; he and Joshua alone stood firm.  
 Josh. xxiv. 15.—*Joshua*.

Ruth i. 18.—*Ruth* was “steadfastly minded.” “Orpah kissed her mother-in-law” and left her, “but Ruth clave unto her” (ver. 14).

2 Kings xxii. 1, 2.—*Josiah* reigned thirty-one years, and “walked in all the way of David his father, and turned not aside to the right hand nor to the left.”

Jer. xxxv.—The *Rechabites*, most faithfully for over two centuries, observed the statutes of their father.

Dan. i. 8; vi. 10.—*Daniel* quietly but firmly maintained his religious principles for probably over sixty years. How he was honoured by God for it.

Dan. iii. 18.—*Shadrach*, *Meshach*, and *Abednego*.

Matt. xxviii. 1.—*Mary Magdalene* was one of the most attached and devoted women who waited on our Lord, even to the end.

Acts ii. 41, 47.—The *early Christians* after Pentecost.

Acts xx. 24; xxi. 23; xxvi. 22.—*St. Paul*. We trace his noble history for more than thirty years, and find him steadfast through all his chequered life.

Rev. iii. 8.—The church of Philadelphia.

Col. ii. 5.—The Colossian Christians.

The LORD JESUS “steadfastly set His face to go to Jerusalem” (Luke ix. 51; xii. 50). See Isa. l. 7, and read Matt. xxvi. 39-46; John xii. 27, 28, xiii. 1.

## STRENGTH

1 Sam. ii. 3.—The old black letter Bible of 1616 renders thus: “In his own might shall no man be strong.”

1 Kings vii. 21.—*Jachin* and *Boaz*. The two pillars placed in the porch of Solomon’s Temple, were symbolical of stability and strength.

Ps. lxxviii. 34, 35.—The believer’s strength is derived from God. It is His gift (Ps. xxix. 11, xxvii. 1; Isa. xlv. 21). “The strength of Israel” is one of the titles of the Most High (1 Sam. xv. 29).

Acts i. 9; vi. 5, 8.—Spiritual power is, more especially, often ascribed to the Holy Spirit (1 Cor. ii. 4; Zech. iv. 6; Eph. iii. 16).

Deut. xxxi. 6.—“Be strong,” was a charge passed on from time to time, all through the history of Israel; first addressed to Joshua (Josh. i. 6, 7, 9, 18); then to Israel (Josh. x. 25); to Solomon (1 Chron. xxii. 13; xxviii. 20); to Asa (2 Chron. xv. 7); to Daniel (x. 19); to Zerubabel (Hagg. ii. 4); to the Corinthian Christians (1 Cor. xvi. 13). It occurs more than twenty times in the Bible.

- Ps. xviii. 31.—The saints of God are girded "with strength."  
 Luke xxiv. 48.—"Endued (clothed) with power from on high."  
 1 Tim. i. 12.—"Enabled" for their work.  
 2 Cor. iii. 3.—Sufficienced (Greek) (xii. 7).  
 Eph. iii. 16.—"Strengthened with might," the power of God's might (vi. 10).  
 Col. i. 11.—"Strengthened with all might, according to the glory of His power," or His glorious power.  
 Rom. xv. 1.—"We that are strong."  
 Eph. i. 19.—The abounding measure of strength promised to help the believer. "The exceeding greatness of His power . . . according to the working of the might of His power" (margin). Four emphatic words, denoting the wonderful extent of power engaged to work for the believer—power, energy, might, strength, and each Divine.  
 Ps. xxix. 11.—The strength God supplies is given especially in and after times of trouble.  
 Heb. xi. 34.—To the weak and needy (Isa. xxv. 4).  
 Isa. xl. 29.—To the faint, that have no might.  
 Ps. viii. 2.—To babes and sucklings.  
 2 Cor. xii. 7.—To the tempted and sore perplexed.  
 2 Tim. iv. 18.—To the persecuted and those in peril.  
 1 Tim. vi. 12.—"Fight the good fight of faith." The figures used to express the Christian warfare imply the need of strength and vigour—racing, wrestling, striving, &c.  
 Eph. vi. 10—"Be strong in the Lord." Strength and courage are the first requisites required in a good soldier. Of what avail is the most splendid armour, if there be a coward's heart beneath the coat of mail?  
 Ps. lxxi. 16.—"I will go in the strength of the Lord God."  
 Deut. xxxiii. 25.—"As thy days, so shall thy strength be."  
 Rev. iii. 8.—"Thou hast a little strength."  
 Job xvii. 9.—The strength of the righteous should be continually increasing. "From strength to strength" (Ps. lxxxiv. 7).  
 Micah iii. 8.—"I am full of power (for service) by the Spirit of the Lord."  
 Phil. iv. 13.—"I can do (or bear) all things through Christ which strengtheneth me."  
 Isa. xl. 31.—How are the people of God made strong? By waiting upon the Lord (Ps. xxvii. 14).  
 Rom. iv. 20.—By the exercise of strong faith like Abraham.  
 Hos. xii. 3.—By earnest prayer, like Jacob (Ps. cxxxviii. 3; 2 Cor. xii. 7).  
 Acts xviii. 24.—By being mighty in the Scriptures, like Apollos (1 John ii. 14).

- Neh. viii. 10.—By the sweet influence of holy joy.  
 Prov. xxiv. 5. By the right use of knowledge. "Knowledge is power" (Eccles. ix. 16).  
 Dan. xi. 32.—"The people that do know their God shall be strong and do exploits."  
 Ezra vii. 28.—"I was strengthened as the hand of the Lord my God was upon me."  
 2 Cor. xii. 9.—"That the power of Christ may rest upon me."

## SUBMISSION

- James iv. 7.—Commanded as a duty we owe to God, contrasted with our natural pride of heart, and connected with humility (ver. 6).  
 Rom. vi. 13.—"Yield yourselves unto God."  
 1 Pet. v. 6.—"Humble yourselves" under His mighty hand.  
 Ps. xxxii. 9.—"Be ye not as the horse, or as the mule," which must be "held in with bit and bridle."  
 Jer. xxxi. 18.—Nor like the untrained bullock that resists the yoke.  
 Matt. xi. 29.—"Take My yoke upon you," says Christ, "and learn of Me." Isa. l. 5 tells us how He Himself submitted.  
 Ps. ii. 12.—"Kiss the Son." The submission we are to give to the Lord is not the submission of stoical insensibility, but of cheerful obedience and willing surrender.  
 James iv. 15.—"Ye ought to say, If the Lord will." Submission to the will of God before forming our plans, is the mark of faith; submission after, is the mark of patience.  
 Ps. xxxix. 9.—"I was dumb." A becoming resignation eyes God in His providence—"because Thou didst it" (Isa. xxxviii. 15).  
 Rom. ix. 20, 21.—And equally, in His sovereignty. "Hath not the potter power over the clay?" (Job ix. 12; xxxiii. 13).  
 Neh. ix. 33.—In His justice (Job xxxiv. 10).  
 Ps. cxix. 75.—In His faithfulness.  
 Isa. xxx. 18.—In His wisdom.  
 1 Cor. x. 13.—In His love and kind forbearance.  
 Deut. xxvii. 26.—"Amen." It was a good word for Israel to say when the curses were pronounced. "Amen," let it be even so as we deserve, for God is just and holy and His law is right.  
 Isa. xlv. 9, 10.—What can be more unreasonable and vain, than for a man to strive with his Maker? (x. 15). To reply ("dispute," margin) against God? (Rom. ix. 20, 21, margin).



Lam. iii. 39.—“Wherefore doth a living man (convicted of sins) complain” of God’s correction?

Rom. x. 3.—Spiritual ignorance and self-righteousness are the great hindrances to submission.

Lev. xxvi. 41.—“If their uncircumcised hearts be humbled, and they accept the punishment of their iniquity, then——”

Ps. xviii. 44; lxvi. 2; lxxxi. 16.—The enemies and haters of the Lord must submit to Him. But they do it with “feigned obedience”—like a slave ruled by fear—not drawn by love.

1 Pet. iv. 19.—“Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing, as unto a faithful Creator.”

Gen. xxii. 6.—The patriarch *Isaac* has often been referred to as an example of reverent submission. Doubtless his father had told him of the Divine command, and Isaac unresistingly submitted.

Gen. xliii. 14.—*Jacob* shrank from the risk of losing his favourite son, Benjamin. “If I be bereaved of my children,” he said, “I am bereaved.” But he sent Benjamin.

Lev. x. 3.—*Aaron* reverently held his peace at the death of his two sons. Silence is often the best sign of reverent submission.

1 Sam. iii. 18.—*Eli*. “It is the Lord, let Him do what seemeth Him good.”

2 Sam. xii. 23.—*David* was a beautiful example of resignation. He acknowledged the Divine judgment at the death of his child; and in his painful exile (xv. 26) he meekly bore it when Shimei cursed (xvi. 10), and afterwards when the Lord sent a pestilence at the numbering of the people (xxiv. 14.) How many of his beautiful psalms are a record of his chastened spirit (xxxix 9; cxxxi. 2).

2 Kings iv. 26.—The pious *Shunammite*. “Is it well with thee? Is it well with the child? And she answered, It is well.”

2 Kings xx. 19.—*H Ezekiah*, when he received from Isaiah the sentence of God’s judgment, accepted it, saying, “Good is the word of the Lord, which thou hast spoken.”

Esther iv. 16.—*Esther*. “If I perish, I perish.”

Job i. 21.—Who ever bore crushing trials more submissively than the patriarch *Job*? “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”

See also ii. 10; xl. 4.

Jer. x. 19.—*Jeremiah* was keenly sensible of the wound of

his spirit, but he knew the healing balm: "Truly this is a grief and I must bear it." So Micah felt (vii. 9).

Luke xxiii. 40.—The *penitent robber* on the cross.

Acts xxi. 14.—The *disciples at Cæsarea* at first tried to dissuade St. Paul from going up to Jerusalem; but "when he would not be persuaded," they ceased, saying, "The will of the Lord be done."

John v. 30.—The LORD JESUS was the perfect pattern of holy submission. It has been well said there never was but one man on earth that was capable of choosing rightly for Himself; yet that was the man who never chose His own way, but whose one concern was to do the Father's will, and whose delight was in doing and suffering to honour Him. See Isa. liii. 7; John xii. 27, 28; Heb. v. 8, xii. 3; John xviii. 11; Matt. xxvi. 39-44.

## SUFFERINGS OF CHRIST

Gen. iii. 15.—Were involved in the first great promise of redemption.

Genesis to Leviticus.—Typified by the ancient sacrifices and many Levitical institutions: animals slain, corn ground and baked, grapes and olives crushed, &c.

Ps. xxii., lxix.; Isa. l. 6, liii.; Dan. ix. 26; Zech. iii. 9, xiii. 7; Acts iii. 18.—Foretold by the prophets long before Christ's birth.

Isa. liii. 3.—"A man of sorrows." An intense expression—more than a sorrowful man: it means one who was continually and pre-eminently full of sorrow (as the "Man of Sin" means the personification of sin). As perfect man, our Lord's whole nature was exquisitely sensitive. We read of His being grieved (Mark iii. 5); of His sighing (vii. 34); of His sighing deeply (viii. 12). He groaned at the grave of Lazarus (John xi. 39), and wept (xi. 35), and shed tears over Jerusalem (Luke xix. 44).

Matt. ii. 13-15.—The Lord's sufferings began in His infancy, and were continued up to the Cross (1 Pet. iii. 14).

Heb. ii. 10.—As the "Captain of salvation," He was made "perfect through sufferings" (Luke xiii. 32).

Heb. v. 8.—"Though He were a son, yet learned He obedience"—experimentally, "by the things which He suffered."

Isa. lii. 14.—The sufferings of Christ were unparalleled. No creature ever bore or could have borne the like.

Luke xxiv. 26.—They were necessary (Luke xvii. 25). Caiaphas spoke truly in his prophecy, though not understanding it himself (John xviii. 14).

1 Pet. v. 1.—The sufferings of Christ were *manifest*: in body and soul, physical and spiritual, from open enemies and from the dulness and unbelief of His own disciples, from the withdrawal of His Father's face, and from the attacks of Satan; like a flood of roaring waters; like the flaming tongues of fire.

Isa. liii. ; 1 Pet. iii. 18.—*Vicarious*. In this prophecy of Isaiah there are no less than eleven distinct assertions of Christ's sufferings being vicarious.

John x. 11, 18.—*Voluntary* (Isa. l. 6 ; Eph. v. 2).

Acts ii. 23.—*Divinely appointed* (Luke xxii. 22 ; Acts ii. 27, 28).

Isa. liii. 11, 12 ; Heb. ix. 26 ; 1 Pet. iii. 18.—Designed to be *expiatory*.

1 Pet. ii. 21, 22.—*Exemplary*. To teach us how to suffer with patient meekness and un murmuring submission (Heb. xii. 2, 3 ; Isa. liii. 7 ; Luke xxii. 42).

Luke xii. 50.—*Longed for* and *desired*—as the baptism through which He must pass.

Luke ix. 51.—*Hastened to* with holy zeal (Isa. l. 7 ; John xii. 27).

Heb. v. 7.—*Endured to the end* by prayer and communion with the Father. "Strong crying;" the agony of prayer (Luke xxii. 22).

Matt. xxvi. 40, 41 ; Luke xxii. 32, 34, xxiii. 32, 34 ; John xviii. 8, xix. 26, 27.—Christ's personal pain and suffering never diminished his tender and thoughtful care for others.

John ii. 19 ; iii. 14, 15 ; Mark ii. 20.—It is noteworthy how soon in His teaching our Lord began to speak of His sufferings and death ; at the end of a few months after He commenced His ministry, and how He spake of them again and again (Matt. x. 35, xvi. 21, xvii. 22, 23 ; John vii. 19, viii. 28 ; Matt. xx. 18, 19 ; Mark viii. 31 ; Luke xiii. 32, 33). It is also to be observed how He seldom spoke of the sufferings which were before Him, without at the same time referring to the glory which was to follow.

Phil. iii. 10.—"The fellowship of His sufferings." Every true Christian, like St. Paul, desires to know Christ in a blessed realisation of and sympathy with His sufferings ; to feel more of His love, and be made conformable to His death.

Col. i. 24.—"To fill up that which is behind of the afflictions of Christ" ministerially and experimentally.

2 Cor. i. 5.—Suffering for Christ is ever sweetly linked with comfort. Those who suffer with Him also reign with

Him (Rom. viii. 17, 37; 2 Cor. iv. 11, xii. 9, 10; 2 Tim. ii. 12; 1 Pet. iv. 13; Luke xvii. 25).

In 1 Peter the Apostle refers to the sufferings of Christ in every chapter. In i. 11, v. 1, he connects the sufferings which Christ bore on earth with "the glory that shall be revealed" in heaven.

## SYMPATHY

1 Cor. xii. 26.—Christian sympathy is beautifully compared to the sympathy that exists between the different members of our body. "If one member suffer all the members suffer with it."

Isa. lviii. 10.—"If thou draw out thy soul to the hungry."

Heb. v. 2.—The high priest was taken from among men, and was therefore able to feel for the ignorant and erring. No angel could have felt the same.

Prov. xvii. 17.—May be rendered, A friend loveth at all times, but in adversity is as a brother born for you.

Job vi. 14.—"To him that is afflicted pity should be shown from his friend."

Exod. xxiii. 9.—"Ye know the heart of a stranger, for ye were strangers in the land of Egypt."

Heb. xiii. 3.—"Remember them that are in bonds, as bound with them, and them which suffer adversity, as being yourselves also in the body."

Rom. xii. 15.—"Rejoice with them that do rejoice, and weep with them that weep."

Gal. vi. 2.—"Bear ye one another's burdens."

Rom. xv. 1.—"We then that are strong ought to bear the infirmities of the weak."

1 Pet. iii. 8.—"Having compassion one of another" (Greek, "sympathising").

2 Cor. i. 4.—One cause why trial is sent to the people of God is to draw out their sympathy for those in trial.

Phil. i. 8.—"God is my record, how greatly I long after you all," from the very heart root of Jesus Christ; the translation of Tyndale, Cranmer, and the Geneva Bible.

Gen. xliii. 30.—*Joseph*. Though at first he treated them roughly, he had the tenderest feeling towards his brethren. His bowels yearned, and he entered into his chamber, and wept there.

Ruth i. 19.—*Ruth*. On her return, "all the city was moved, and they said, Is this Naomi?"

Job xxix. 11-21; xxx. 25; xxxi. 16-22.—What feeling and practical sympathy the patriarch showed to the troubled:

"I delivered the poor and helpless; I caused the widow's heart to sing for joy; I was eyes to the blind, and feet was I to the lame; I was a father to the poor," &c. Sympathy, to be effectual, is not in words only, but in deeds. Jer. ix. 1; Lam. iii. 51, 48, 49; i. 16.—"The weeping prophet."

Luke x. 33-37.—The *Good Samaritan*.

John xi. 31.—The *Jews* who followed Mary to comfort her.

1 Cor. ix. 22; 2 Cor. xi. 29.—*St. Paul*. "Who is weak, and I am not weak? who is offended, and I burn not?" (Phil. ii. 1; 1 Thess. iii. 8).

Phil. iv. 14-18.—The *Philippian Christians*, sympathising with the Apostle in his confinement, sent help to him in his affliction, and that "once and again."

#### THE WANT OF SYMPATHY

Job xiii. 4.—*Job's friends*—were a sad example of an unsympathising spirit. Can we wonder that Job speaks of them so bitterly as "forgers of lies, physicians of no value"?

Amos vi. 15; vi. 1-4.—"Not grieved for the affliction of Joseph."

Mark x. 48.—Blind *Bartimæus*. How little feeling the crowd showed for him, when many would fain have persuaded him to "hold his peace."

Matt. xv. 23.—So the *disciples* would have kept the Syrophenician mother from pleading for her daughter. "Send her away, for she crieth after us."

Luke x. 31, 32.—The *priest* and *Levite* "passed by" the wounded traveller, though they found him half-dead.

Mark xxvi. 40.—OUR BLESSED LORD. How keenly He felt the want of sympathy in His hour of sorrow. "What! could ye not watch with me one hour?" See Ps. lxxix. 20, "I looked for some to take pity," &c.

#### THE TENDER SYMPATHY OF THE LORD JESUS

Exod. iii. 7, 8.—Was exhibited from the earliest days of Israel's history. "I have surely seen the affliction of My people . . . I have heard their cry . . . for I know their sorrows; and I am come down to deliver them."

Isa. lxxiii. 9.—"In all their affliction, He was afflicted."

Matt. viii. 17.—"Himself took our infirmities, and bare our sicknesses."

Mark. vii. 34.—"Looking up to heaven, He sighed:" touched by the sight of suffering and sorrow.



Luke vii. 13.—“When the Lord saw her (the bereaved mother), He had compassion on her.” The eye affected the heart.

John xi. 35.—“Jesus wept.”

Acts vii. 55.—“He (Stephen) . . . saw the glory of God, and Jesus standing on the right hand of God.”

Acts ix. 4.—“Saul, Saul, why persecutest thou Me?”

Heb. ii. 18.—“In that He Himself hath suffered being tempted.”

Heb. iv. 15.—“We have not an High Priest which cannot be touched with the feeling of our infirmities.”

## TEACHABLENESS

Exod. xxix. 19, 20.—*Aaron* and his sons, at their consecration, had the blood of the ram put upon the right ear, and were anointed with the holy oil. A beautiful representation of the two chief requisites for spiritual teachableness, cleansing and anointing.

Ps. xl. 6.—The opened ear (Isa. l. 5).

Ps. cxix. 10.—The opened eye (“Reveal,” margin). Take away the veil which hinders the revelation of the truth.

Acts xvi. 16.—The opened heart—like Lydia’s.

Eph. i. 18 (R. V).—“The eyes of your heart being enlightened.”

James i. 21.—“Receive with meekness” (reverence and docility), “the engrafted word.”

John vii. 17.—“If any man will do (is willing to do) His will,” in a teachable and submissive spirit, “he shall know of the doctrine.”

Prov. x. 8.—“The wise in heart will receive commandments”—listen to instruction.

Prov. xiv. 6.—“A scorner seeketh wisdom and findeth it not (because he lacks the humble teachable spirit), but knowledge is easy to him that hath understanding.”

Ps. cxix.—A psalm full of the spirit of teachableness. Nine times the Psalmist prays, “Teach me;” five times, “Give me understanding;” twice, “that I may learn;” once, “Make me to understand,” “Open thou mine eyes,” &c.

Ps. xxvii. 4.—“One thing have I desired . . . to inquire in His temple.”

Ps. xxv. 9.—“The meek.” The P. B. version renders, “Such as are gentle,” docile, “will He teach His way.”

James iii. 1.—“My brethren, be not many teachers, knowing that we shall receive heavier judgment” (R. V.) (if we are found incompetent or inconsistent).

Ps. lxxxv. 8.—The *Psalmist*—“I will hear what God the Lord

will say." Waiting, like youthful Samuel: "Speak, for Thy servant heareth." Like pious Mary, who sat at Jesus' feet. Phil. iv. 11, 20.—*Paul*. "I have learned" (been instructed, initiated, like those who were initiated into the secrets of the ancient Mysteries).

Matt. xiii. 36.—The disciples did well to ask: "Declare unto us the parable." They showed a teachable spirit when they applied to the Lord for explanation. One reason why the Lord taught by parables was probably, to call forth the spirit of inquiry.

Acts xvii. 11.—The Berean Christians searched the Scriptures with a real concern to know the truth.

Acts viii. 34.—The eunuch sought instruction from Philip.

Acts x. 33, 44.—Cornelius thankfully accepted Peter's teaching.

Acts ix. 6.—Saul of Tarsus. "Lord, what wilt Thou have me to do?"

Job xxxiv. 32.—*Elihu*, "That which I see not, teach Thou me."

## TEACHING—DIVINE

Isa. liv. 13.—Is graciously promised to the people of God. Our Lord, in quoting the words (John vi. 45), refers them to such as have learned of the Father.

Matt. xxiii. 8; xi. 29.—The Lord Jesus Christ is the Prophet of the Church (Luke xxiv. 19); the Counsellor (Isa. ix. 6). His teaching is with wisdom (Matt. xiii. 54); with authority (Matt. vii. 29); proportioned to our capacity (Mark iv. 33, 34). Even His enemies had to confess, "Never man spake like this man" (John vii. 46).

John xiv. 26; xvi. 13.—Through the Holy Ghost, the Teacher (1 Cor. ii. 10, 13; Neh. ix. 20).

2 Tim. iii. 15, 16.—By means of the Holy Scriptures, the word of God.

1 John ii. 27.—The anointing which abideth in the believer, and teacheth all things. Cf. ver. 20.

Ps. xciv. 12.—By chastening and correction (Jer. xxxi. 19).

Deut. xxxii. 11.—Like the eagle teaching her young ones to fly.

Hos. xi. 3.—"I taught Ephraim to go, taking them by their arms;" or, in His arms, as a nurse.

Ps. xxv. 9.—A psalm of teaching. See vers. 4, 5, 8, 9, 12, 14. Eight references to Divine teaching. "The meek," or, according to the Prayer Book version, "Such as are gentle will He teach His way"—"His secret."

Prov. xxix. 18.—The necessity of Divine teaching. "Where there is no vision (revelation and teaching), the people perish."

Ps. lxxi. 17, 18.—A life-long necessity. "Thou, O God, hast been teaching me from my youth up. Now also when I am old and greyheaded, O God, forsake me not."

Job xxxvi. 22.—The Lord God is pre-eminent and supreme. "Who teacheth like Him?"

Jer. xxxii. 33.—He is the most patient and forbearing Teacher. "They have turned unto Me the back, and not the face: though I taught them, rising up early and teaching them."

John xiv. 9.—Our Lord's reproof to Philip: "Have I been so long time with you, and yet hast thou not known me, Philip?" See Heb. v. 12.

Mark xiii. 11; Luke xii. 2.—Is promised for the emergencies of life—times of persecution.

Ps. xxxii. 8.—"I will guide thee with Mine eye." Generally supposed to be the promise of God. Divine Omniscience engaged to direct human weakness.

Isa. l. 4.—"He wakeneth (me) morning by morning, to hear as the learned" (one that is taught).

## TEACHERS OF SPIRITUAL TRUTH

Deut. vi. 7.—"And thou shalt teach them diligently unto thy children" (margin, "whet or sharpen them"). Good teaching should always be bright and "sharp."

Ezra vii. 10.—An admirable lesson on good teaching. "Ezra had *prepared* his *heart* to seek (search out) the Law of the Lord, and to do it (himself set a good example), and to teach in Israel statutes and judgments."

Ps. li. 13.—The proper result of real repentance and restoration to the joy of God's favour. "*Then* will I teach" what I have learned, to others.

Eccles. xii. 11.—"The words of the wise are as goads," to urge on and quicken, "and as nails fastened by the masters of assemblies, which are given from one shepherd."

Dan. xii. 4.—"They that be wise (margin, "teachers") shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Mal. ii. 7.—"The priest's lips should keep knowledge, and they should seek the law at his mouth."

2 Tim. iii. 2.—"Apt to teach."

## TEMPTATIONS

- Ps. cvi. 36.—Are like *snares* which deceive the unwary (2 Tim. ii. 26).
- Eph. vi. 10.—The *wiles* of the devil.
- 2 Pet. ii. 18.—*Allure* and lead astray.
- 2 Pet. ii. 14.—*Beguile*—tempt with subtilty and guile.
- Gal. iii. 1.—*Bewitch*—fascinate, as with the evil eye.
- Prov. xii. 26.—*Seduce*—like the deceptive mirage.
- James i. 16.—*Entice*—often secretly (Deut. xiii. 6).
- 2 Pet. ii. 26.—*Entangle*, as in the meshes of a net.
- Gal. vi. 1.—*Surprise* and overtake suddenly (1 Tim. vi. 9).
- 1 Pet. i. 6.—*Trials* of faith and patience.
- 1 Chron. xxi. 1.—Come from Satan as the subtle serpent (Gen. iii. 1), or the roaring lion (1 Pet. v. 8).
- James i. 14; 2 Pet. ii. 18.—Through the lusts of the flesh (Matt. xxvi. 41).
- Prov. i. 10.—From the enticement of sinners (xvi. 29).
- 1 Cor. x. 13.—The Lord will be faithful to His people.
- 2 Pet. ii. 9.—He is ready to deliver them from the snare.
- Prov. iv. 14, 15.—Believers should carefully avoid the way of temptation.
- Prov. vi. 27, 28.—“Can a man take fire into his bosom and his clothes not be burned?”
- Matt. iv. 3.—Are to be resisted by the Word of God (Ps. xvii. 4; cxix. 11).
- Eph. vi. 16.—By faith, as by a shield (1 Pet. v. 9).
- Matt. xxvi. 41.—By watching and prayer.
- Matt. vi. 13.—We should pray to be kept from temptation, or to be brought safely through it.
- Deut. xii. 30.—The injunctions to Israel were most stringent not to “inquire after” the gods of the surrounding nations, nor to make mention of their names (Exod. xxiii. 13), lest they should be a snare unto them. The same is the reason of many of the precepts of the laws in Leviticus and Deuteronomy.
- Deut. xxv. 14.—“Thou shalt not have in thine house divers weights, a great and a small.” Putting away the occasion of temptation is the first step not to be snared by it.
- Numb. xxii. 19.—*Balaam*. It was a great aggravation of Balaam’s sin, to bid Balak’s messengers wait, when he knew he had been forbidden to curse Israel.
- Deut. xxxiv. 6.—The Lord buried Moses secretly; why? it is generally supposed, to prevent the people from paying his remains any idolatrous honour.
- Isa. xl. 50.—The contempt Isaiah poured upon idolatry, was

mercifully designed to prepare Israel against the snare when they should be carried captive to Babylon. Cf. that wonderful verse they were to keep by them as an answer when tempted, written in Chaldee (Jer. x. 10).

Heb. ii. 18; iv. 14, 15.—The Lord Jesus is our great Refuge in the hour of temptation. He has fulness of sympathy with the tempted, and fulness of power to succour them when tempted.

## THANKFULNESS

1 Thess. v. 18.—Is a duty enjoined (Ps. l. 14, c. 4; Col. iii. 15, iv. 2).

Eph. v. 20.—The *measure* should be large, “always for all things.”

Ps. cxvi. 12.—The *overflow of a grateful heart*. “What shall I render unto the Lord for all His benefits?” He saith not, “Shall I render?” as if it were a matter of doubtful obligation, but, “What shall I render?”—like the Apostle (1 Thess. iii. 9).

Col. iii. 15.—“Be ye thankful.” Literally, “Become thankful.” Thankfulness must be cultivated. It is a sweet plant in the garden of God, that needs to be watched over and trained.

Phil. iv. 6.—“With thanksgiving.” St. Paul frequently makes the addition when speaking of other duties (Col. iv. 2; 1 Tim. ii. 1; Col. ii. 7).

Ps. l. 14.—Should be accompanied by the fulfilment of our vows.

Lev. ii.—The meat-offering was an expression of adoration and thanksgiving. It was accompanied by the drink offering (Lev. xxiii. 13; Numb. xv. 5, xxviii. 6, 7), which was supposed to be specially expressive of thankfulness.

Deut. xvi.—The annual feasts of Israel were to be especially times of thankfulness and joy.

Ps. l. 23.—Is a means of glorifying God.

Ps. lxxix. 30, 31.—Sincere thanksgiving is more pleasing to the Lord than the best sacrifice. “A bullock that hath horns and hoofs,” *i.e.*, that is a perfect sacrifice, the horns testifying to its being of full age, and the hoofs to its being clean.

Ps. cv. 1; cvi. 1; cvii. 1; cxviii. 1; cxxxvi. 1.—A call to thankfulness and trust. God’s goodness in the past is one great encouragement for the future. “Ebenezer.” See Ps. cxv. 12.

Eph. v. 4.—“But rather giving of thanks.” The Apostle dehorts them to check filthiness and foolish talking by



this, as if "giving of thanks" would help and counteract evil speaking.

Col. ii. 6, 7.—Thankfulness is a sign of a heart rooted and grounded in Christ, and stablished in the faith.

Phil. iv. 6.—Thankfulness for what we have is a grand remedy against being unduly careful for what we crave.

Ps. cvii. 8, 15, 21, 31.—The refrain of praise and thanksgiving, adapted to the varying chances and changes referred to in the Psalm.

Ps. cxvi.—A psalm of thanksgiving, one says, written as with a tear in the eye.

Luke xvii. 17.—"Where are the nine?" The tribute of thankfulness, though so becoming, is, strange to say, but rarely found. (Rom. i. 21) Unthankfulness is marked as a distinctive feature of the heathen world, and (2 Tim. iii. 1, 2) in the last days, even of Christendom.

Numb. xxxi. 48-54.—A liberal offering was brought by the heads of the tribes to Moses and Eleazar, because on numbering the men of war, there was not one man lacking.

1 Sam. vii. 12.—*Ebenezer*. "Hitherto hath the Lord helped us." The memorial stone which Samuel erected.

2 Kings v. 15.—*Naaman*. It showed a thankful spirit in Naaman to press a present upon Elisha, directly he was healed of his leprosy.

1 Chron. xvi. 1-6; xxiii. 31; 2 Sam. vii. 18-29.—*David* and *Solomon* were two notable examples of thankfulness, appointing the Levites to record and give thanks in the Temple, (2 Chron. v. 11-13) gives the record how they were honoured of the Lord, by the cloud of glory filling the house.

Neh. xi. 17; xii. 8-27, 31.—*Mattaniah* was appointed in the second Temple to begin the service of thanksgiving.

Dan. vi. 10.—No fear or danger hindered Daniel from mingling thanksgiving with his usual prayer, when surrounded by so much peril. See also ii. 23.

Jonah ii. 9.—*Jonah*. No situation, however strange, need hinder the sweet enjoyment of a thankful spirit.

Rom. i. 8.—St. Paul is of all Scriptural characters the most marked for expressions of thankfulness. Most of his Epistles open with a greeting of thankfulness. In the Colossians, there are six references to thankfulness in four chapters. Forty instances may be traced altogether.

Luke ii. 28, 38.—*Simeon* and *Anna*.

The LORD JESUS set the example of a thankful spirit (Matt. xi. 25, xiv. 19; Mark viii. 6; Luke x. 21, xi. 14, xxii. 17-19; John vi. 11, xi. 41).

## THOUGHTS

Prov. xxiii. 7.—“Ashethinketh in his heartsois he.” Thoughts are the fountains of action, and the test of character.

Rom. ii. 15.—A witness for or against men in judgment, accusing or else excusing.

Gen. vi. 5.—In fallen human nature, are evil, until corrected by Divine grace (Mark vii. 21; Ezek. xxxviii. 10).

Ezek. xi. 5.—Are all known to God (Ps. xciv. 12; cxxxix. 2; Isa. lxvi. 18); understood (1 Chron. xxviii. 9); searched (Jer. xvii. 10).

Ps. x. 6, 11–13.—“He hath said in his heart;” so Esau (Gen. xxvii. 41); Jeroboam (1 Kings xii. 2); David (1 Sam. xxvii. 1). How often men think in their heart what they would not dare to speak with their lips (Matt. v. 28); there may be adultery in a look.

Luke xii. 17.—The rich fool “thought within himself.” The words, “thou fool,” means properly “thou thoughtless one.”

Heb. iv. 13.—“The thoughts and intents of the heart.”

Ps. vii. 14.—“He hath conceived mischief and brought forth falsehood.” Allowed an evil plot to work and grow in his thoughts.

Ps. xxxviii. 12.—“They imagine deceits all the day long.” Perpetually dwell upon them in their mind.

Ps. xcix. 8.—“Thou tookest vengeance of their inventions” (cvi. 29, 39).

Prov. xvi. 9.—“A man’s heart deviseth his way.”

Dan. vii. 28.—“My cogitations much troubled me.”

Ps. vii. 9.—“The righteous God trieth the hearts and reins,” regarded by the Hebrews as a symbol of the inmost thoughts (Jer. xvii. 10; Ps. xxvi. 2).

Jer. vi. 19.—“I will bring upon them the fruit of their thoughts.” What heavier punishment could God sometimes inflict upon the ungodly?

Prov. xxiv. 9.—“The thought (secret planning) of foolishness is sin.”

Ezra i. 1.—The Lord stirred up the spirit of Cyrus. See Neh. vii. 5; Artaxerxes (Ezra vii. 27); Titus (2 Cor. viii. 16).

Matt. vi. 34.—The old English “Take no thought,” is expressive of the immoderate care and anxiety men are apt to take of the concerns of life, against which our Lord gives the warning.

Ps. xciv. 19.—“In the multitude of my thoughts within me, thy comforts have refreshed my soul.” The idea of the Hebrew word for thought is something entwined, like a cord of

many threads, or the intricacies of a labyrinth or thicket in which the traveller is entangled.

2 Kings v. 11.—*Naaman*. “Behold, I thought.” Many who might be healed of some trouble are hindered by their own proud thoughts. Naaman disdained the simplicity of the remedy, and had well nigh lost his cure.

Deut. xv. 9.—“Beware that there be not a thought in thy wicked heart . . . and thine eye be evil against thy poor brother.” See Ezek. xxxviii. 10.

Ecces. x. 20.—“Curse not the king, no, not in thy thought” (margin, “conscience”).

Rev. xvii. 17.—The Lord can put thoughts into the heart of the great ones of the earth—to fulfil His will.

Matt. ix. 4.—The Lord Jesus read the thoughts of the people (xii. 25; Luke v. 22, vi. 8, ix. 47, xi. 17; Mark xii. 15).

2 Cor. x. 5.—“Bringing into captivity every thought to the obedience of Christ.”

## TIME

Ecces. ix. 11.—“Time and chance (accident) happeneth unto all men.”

Ecces. iii. 1, 2.—“To every thing there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die,” &c.—a time in God’s providence when He ordains, permits, and overrules the events of life.

Job vii. 1.—“Is there not an appointed time to man upon earth?” (xiv. 14).

Hab. ii. 3.—“The vision is *yet* for an appointed time . . . therefore, though it tarry, wait for it.”

Ps. xxxvii. 18.—“The Lord knoweth the days of the upright.”

Ps. xxxi. 15.—“My times are in Thy hands.”

Ps. cxix. 84.—“How many are the days of Thy servant?”—not a question, but an exclamation, rather meaning, “How few and evil.” See xxxix. 4, xc. 12.

John xi. 9.—“Are there not twelve hours in the day?”—a fixed and sufficient time for man to work.

Acts vii. 17.—“When the time of the promise drew nigh.” All God’s promises are dated, though as it were with invisible ink.

Gal. iv. 6.—“When the fulness of the time was come, God sent forth His Son” (Eph. i. 10).

Heb. v. 10.—A longer time of privilege brings a greater degree of responsibility. (John xiv. 9) “Have I been so long time,” &c.

- 2 Kings ix. 26.—“Surely I have seen yesterday.” It was about fifteen years since the murder of Naboth, yet see how God reckons time (2 Pet. iii. 8).
- Acts i. 5.—“Not many days hence.” The exact time when important events will happen is wisely not revealed to us; therefore, we are to wait and live day by day.
- 1 Cor. vii. 29.—“The time is short”—a striking word, used in classical Greek for the unfurling of the sails of a ship.
- Ps. xc. 12.—“So teach us to number our days.” The derivation of the word “Chronicles” is from the Greek word for time, “Chronos.” The Hebrew title of the book is “The Words of the Days.”
- John xvii. 1.—“The hour is come.” It is observable the regard our Blessed Lord had to the fixed hour and time of His appointed mission. He Himself referred to it as the reason why He could not do as His mother and His brethren wished—His hour was not yet come (John ii. 4; vii. 6–8). Twice it is given as the reason why no man laid hands on Him (John vii. 30; viii. 20). Contrast with this our Lord’s readiness to suffer as the hour drew nigh (Luke ix. 51; John xii. 23, 27, xiii. 1, xvii. 1); His desire to do the appointed work at the appointed time (Luke xii. 50; John ix. 4). He never shrank from approaching danger when it came at the appointed time (Luke xiii. 32, 33).

## TOUCH OF CHRIST

CHRIST’S touch was always full of blessing. Nine cases are recorded in the Gospels.

Mark x. 13–15.—He touched the young (little) children, and blessed them.

Matt. viii. 3.—He touched the leper and healed him.

Matt. ix. 29, 30; xx. 34.—He touched the eyes of the blind and gave them sight (Mark viii. 22, 25).

Matt. viii. 14, 15.—He touched one with a fever, and the fever left her.

Mark vii. 33.—He touched the tongue of the deaf man who had an impediment in his speech, and he spake plainly.

Luke vii. 14.—He touched the coffin of the young man, the only son of his widowed mother, and he was restored to life.

Luke xxii. 51.—He touched the ear of Malchus, and it was healed.

In the Old Testament there are many cases recorded of a superhuman touch.

Gen. xxxii. 25.—The angel of the Lord touched Jacob's thigh.  
 1 Kings xix. 5-7.—The angel touched Elijah when descending.

Isa. vi. 7.—One of the seraphims touched Isaiah's mouth with the live coal from the altar.

Jer. i. 9.—The Lord touched Jeremiah's mouth.

Dan. viii. 18.—The angel Gabriel touched Daniel. So ix. 21; x. 10, 16, 18.

## TOUCHING THE LORD JESUS

Luke vii. 37.—The woman who was a sinner, who showed such unusual affection, and was commended by our Lord.

Mark v. 25-34.—The woman who came behind to touch the hem of His garment, and obtained more than she sought.

Matt. xiv. 16.—The people who brought the sick and diseased, that they might touch but the border of His garment.

Luke vi. 17-19.—A large multitude out of all Judæa and Jerusalem and Tyre and Sidon, who sought to touch Him, and were healed.

## TRINITY

Exod. xxxiii. 14.—A plurality of persons in the Divine Being is implied in the plural form applied to God, "My presence shall go with you." In the Heb., "My presences." (Ps. xxvii. 8), "Hide not Thy faces," &c., &c.

The two principal names by which the Most High is revealed are JEHOVAH, used always in the singular, because it expresses the Divine essence (Deut. vi. 4); and Elohim, plural, but generally joined to a verb in the singular. The two are frequently united in the form "the Lord God." In some few passages Elohim is joined to plural verbs or pronouns, as, Gen. i. 26, Elohim said, "Let us make man in our image, after our likeness;" but it follows (v. 27), "So God created man in *His* own image, in the image of God created *He* them." So also sometimes JEHOVAH is used with plural verbs and pronouns, as Gen. xi. 6, 7; Isa. vi. 8.

1 John v. 8, 9.—A distinct declaration of the Trinity. Though the authority of the reading is doubted by many, it is accepted by great numbers of the most eminent scholars.

Numb. vi. 24-26.—The Aaronic benediction was in the threefold form, joined with the one covenant name, "They shall put my name upon them, and I will bless them" (ver. 27).



- 2 Cor. xiii. 14.—The threefold benediction under the Gospel.  
 Isa. vi. 3; Rev. iv. 4.—“Holy, holy, holy,” Adoration in the Temple on earth, and before the throne on high.  
 Matt. xxviii. 19.—“Baptizing them in (into) the (one) name, of the Father, and of the Son, and of the Holy Ghost.”  
 Luke i. 32.—The title of God as “the Highest” is ascribed to the Father; (ver. 76) to the Son; (ver. 35) to the Holy Ghost.  
 Rom. vi. 23; John x. 28; Gal. vi. 8.—Eternal life is equally the gift of each Person of the Blessed Trinity.  
 2 Thess. ii. 13, 14; Titus iii. 4-6; 1 Pet. i. 2.—Salvation.  
 Eph. ii. 18.—Access.  
 1 John i. 3; Phil. ii. 1.—Fellowship.  
 Jude 1; Heb. ii. 11; 1 Pet. i. 2.—Sanctification.  
 Isa. liv. 13; Luke xxi. 15; John xiv. 26.—Teaching.  
 Rom. xv. 13; 1 Tim. i. 1.—Hope.  
 Deut. vi. 16.—The sin of tempting God is referred to the Father, to Christ (1 Cor. x. 9), to the Spirit of the Lord (Acts v. 9).  
 Matt. iii. 16, 17.—In the baptism of Christ the whole Trinity was conjoined.  
 1 Cor. vi. 14; John ii. 19; 1 Pet. iii. 18.—In the resurrection of Christ.  
*Ephesians*.—In each chapter of the Epistle the Three Persons of the Trinity are referred to.

## TRUST

### WHAT NOT TO TRUST

- Prov. xxviii. 26.—Self. A man's own heart (2 Cor. i. 9; x. 7).  
 1 Tim. vi. 17.—Riches (Luke xii. 20, 21; Prov. xi. 28; Ps. lii. 7).  
 Isa. xxxi. 1.—The world going down to Egypt for help.  
 1 Sam. xvii. 38, 39, 48.—Carnal weapons (Ps. xlv. 6; 2 Cor. x. 4; Luke xi. 22).  
 Ezek. xvi. 15.—Vain beauty and deceitful appearances.  
 Micah vii. 5.—Every professed friend—even a “familiar friend” (Ps. xli. 9).  
 Isa. xxx. 2.—Worldly alliances. “The shadow of Egypt,” Israel's great snare, which proved to be a “bruised reed” (xxxvi. 6); or Assyria (Jer. ii. 18, 36).

### WHAT TO TRUST

- Ps. xi. 1.—In God—the living God (2 Cor. i. 9); through Christ (2 Cor. iii. 3).  
 Prov. iii. 5.—In the Lord—the refuge of His people.  
 Ps. cxix. 42.—In His word—of promise and encouragement.

Ps. xiii. 5; lii. 8.—In His mercy (xxi. 8).

Ps. ix. 10.—In His name—His revealed character and perfection (xxxiii. 21).

#### WHEN TO TRUST

Ps. lxii. 8.—“Trust in Him at all times.”

Ps. lvi. 3.—In times of fear.

Job xiii. 15.—In times of peril and dark forebodings.  
“Though He slay me.”

Isa. xxvi. 3.—In times of quiet and peace, when the mind is stayed on God.

Isa. l. 10.—In days of darkness, when there is “no light.”

Ps. iv. 5.—In the exercises of holy worship.

2 Cor. i. 9.—In the prospect of death.

#### HOW TO TRUST

Prov. iii. 5.—With all the heart.

Ps. xxxvii. 3.—Whilst diligently engaged in “doing good.”

Ps. cxii. 7.—With strong faith and fixedness of heart.

THE BLESSEDNESS OF TRUSTING. Because trusting is the secret of—

Ps. cxxv. 1; cxii. 7.—Stability.

Ps. xxxiv. 8.—Happiness (xxxiii. 21; Prov. xvi. 20).

Ps. xviii. 30.—Safety (Prov. xxix. 25).

Isa. xxvi. 3.—Peace.

Ps. xxxvii. 40.—Deliverance.

Jer. xvii. 7, 8.—Fruitfulness.

#### TRUTH

Deut. xxxii. 4.—Is one of the attributes of God. “The God of truth” (Heb., the “God of the Amen”) (Isa. lxxv. 16); “the only true God” (John xvii. 3); “God that cannot lie” (Titus i. 1; Rom. iii. 4; Heb. vi. 14). See Numb. xxiii. 19; 1 Sam. xv. 29; Ps. lxxxix. 35, margin; Jer. x. 10, margin. “Abundant in goodness and truth” (Exod. xxxiv. 6); “Plenteous in mercy and truth” (Ps. lxxxvi. 15).  
John xiv. 6.—The *Lord Jesus Christ* is “the way, the truth, and the life;” “the Amen” (Rev. iii. 14); “the faithful and true witness” (Rev. iii. 14); “full of grace and truth” (John i. 14; Eph. iv. 21). He is the “true Bread,” as prefigured by the manna (John vi. 32); “the true Vine” (xv. 1); “the true light” (i. 9). By His incarnation came the clear manifestation of “grace and truth” (i. 17); in His teaching He ever spake the truth (viii. 45);

- all through His life He bore witness to the truth (xviii. 37); He alone used the solemn form of authority, "Verily, I say unto you" (which occurs fifty-one times: in St. Matthew thirty times, in St. Mark fourteen, in St. Luke seven, and in St. John the double form, which occurs twenty-five times, "Verily, verily, I say unto you." In His second coming the Lord will be still the same, expressly called by the names "Faithful and True" (Rev. xix. 11).
- John xiv. 17; xvi. 13.—The *Holy Spirit*. One of His distinctive titles is "The Spirit of Truth." It is His office to "guide His people into all truth" (Eph. v. 9).
- Dan. x. 21.—The *Holy Scriptures* are described as "Scriptures of truth" (Ps. cxix. 43, 142, 151; John xvii. 17; 2 Tim. ii. 15). Cf. Neh. ix. 13, "Thou gavest them true laws." Margin, "Laws of truth."
- 1 Tim. iii. 15.—The *Church* is "the pillar and ground of the truth."
- Eph. i. 13.—The *Gospel*, that "brings salvation," is "the word of truth;" "the truth which is after godliness" (Titus i. 1); "the present truth" (Neh. i. 12).
- John xviii. 37.—It is a characteristic mark of the *people of God*. "Every one that is of the truth" (open to receive, and willing to follow it). The saints of God "know the truth" (2 John 1); they choose the way of truth (Ps. cxix. 30); walk in it (2 John 4; 3 John 3); obey it (1 Pet. i. 22; John iii. 21); speak the truth (Eph. iv. 15; Ps. xv. 2; 2 Cor. vii. 14); rejoice in it (1 Cor. xiii. 6); seek to commend it (2 Cor. iv. 2; vi. 7; 3 John 8).
- James i. 18.—"The *word of truth*" is the instrument of regeneration.
- John xvii. 17.—And of sanctification (Eph. iv. 15, v. 26; 2 Thess. ii. 10).
- Ps. li. 6.—Truth is required in the heart (Heb. x. 22).
- 1 Kings ii. 4.—In the conduct and walk (2 Kings xx. 3).
- John iv. 24.—In holy worship (Ps. cxlv. 18; 1 Cor. v. 8).
- Josh. xxiv. 14.—In the service of God (1 Sam. xii. 24).
- Eph. vi. 14.—"The *girdle of truth*" is the first part named in the Christian's armour.
- Prov. xxiii. 23.—Truth is a treasure all men should buy and no man should sell.
- John iii. 20, 21.—Truth is well compared to light, as error is like darkness.
- Prov. iii. 3.—As joined with mercy it is like a beautiful ornament worn round the neck, an inscription written upon the table of the heart.

Ps. cxix. 30.—The love of what is true should lead to the hatred of what is false.

Zech. viii. 19.—“Truth and peace”—truth first.

John viii. 32.—Truth and liberty. “He is a freed man whom the truth makes free, and all are slaves besides.”

Ps. xxv. 10.—“*Mercy and truth*” are beautifully and repeatedly joined together throughout the Scriptures. God gives rich promises in mercy, and fulfils them in truth (Micah vii. 20). How sweetly they meet in God’s kind provision for the well-being of His people (Ps. lxxxv. 10; lvii. 3; lxi. 7, &c.).

2 Cor. i. 18.—“*As God is true.*” It was in old times one of the strongest modes of affirmation to swear by the truth of God. Cf. St. Paul, “I say the truth in Christ” (Rom. ix. 1; 1 Tim. ii. 7); “as the truth is in Jesus” (Eph. iv. 21).

1 Cor. xiv. 20.—AMEN. A Hebrew word, meaning truth, used from the days of Moses (Deut. xvii. 15; 1 Chron. xvi. 31), and passed on from the synagogue service to Christian worship, to denote assent.

The chief Hebrew word for truth is *Amath*, of which the three consonants are the first, middle, and last letters in the Hebrew alphabet. The Jewish rabbins interpret this as a representation of Him who is the First and Last, and the centre of all truth.

*St. John*—It is noteworthy that St. John’s writings contain the most frequent and emphatic use of the word “truth.” The words “true” and “truth” occur 77 times; in all the rest of the New Testament, 75 times. In 3 John alone, in fourteen verses there are six references to “the truth.”

Isa. xlii. 3.—“The Lord shall bring forth judgment unto truth.” These words are quoted by our Lord: “Till He send forth judgment unto victory” (Matt. xii. 19).

#### DEVIATION FROM THE TRUTH COMES THROUGH SIN

2 Tim. ii. 18.—Some err from the truth (1 Tim. vi. 21; James v. 19); they are “destitute of the truth” (1 Tim. vi. 5; Hos. iv. 1); “Turn away the ears from it” (2 Tim. iv. 4); hate it (John iii. 21); resist it (2 Tim. iii. 8); lie against it (James iii. 14; Rom. i. 25); hold it back in unrighteousness (Rom. i. 18).

John viii. 44.—Satan is the enemy of the truth, “the father of lies,” who abode not in the truth, because there is no truth in him.

## UNBELIEF

Heb. iii. 12.—Is a sin of the *heart*. "An evil heart of unbelief." "O fools (unthinking ones), and slow of heart to believe" (Luke xxiv. 25); "Unbelief and hardness of heart" (Mark xvi. 14); the mind "blinded by the god of this world" (2 Cor. iv. 4).

Rom. xi. 32.—A *universal* sin. "God hath concluded"—shut up—all "of every race and state" in unbelief.

John xvi. 9.—The great condemning sin—not believing in Christ (iii. 18, viii. 24; Mark xvi. 14).

Ps. lxxviii. 19, 20, 41.—Doubting the Almighty power of God; the truth of God (1 John v. 10); the faithfulness of God (Ps. lxxvii. 8).

Numb. xi. 14.—A sin aggravated by the knowledge of former mercies (Ps. lxxviii. 22, 23, 32). See *Ingratitude to God*.

Ps. lxxviii. 41.—One of Israel's especial sins. "They limited the Holy One of Israel."

Ps. lxvi. 7.—"Let not the rebellious exalt themselves." The P.B. version is: "Such as will not believe shall not be able to exalt themselves."

Rom. xi. 30-32.—The Greek words translated "believed" and "have not believed," is rendered here in the margin, and in Heb. iv. 11, "obeyed and disobeyed."

Ps. lxxvii. 3.—The heading of the A.V. is striking: "The Psalmist sheweth what fierce combat he had with diffidence (distrust). The victory which he had by consideration of God's great and gracious works."

Mark ix. 22, 23.—How graciously our Lord dealt with doubt. "If thou canst do anything." "If thou canst believe."

Mark ix. 24.—"Lord, I believe, help Thou my unbelief."

Matt. xvi. 6.—Unbelief was the leaven of the sceptical Sadducees, as hypocrisy was of the self-righteous Pharisee.

Mark ix. 19.—"O faithless generation," well might the Lord say, even with the Apostles before Him. Who has not need to take up the Apostle's prayer? (Luke xvii. 5).

Rom. iii. 3.—Man's unbelief cannot make void the faithfulness of God.

Heb. xi. 6.—"Without faith it is impossible to please God."

Gen. xviii. 12, 15.—*Sarah* laughed with incredulity, and then denied that she had laughed.

Exod. iv. 10.—*Moses*, even when God had given him his commission, and he had been assured by the vision of the burning bush and other signs, still found it hard to lay aside all distrust and unbelief.



- Exod. xvii. 7.—Israel at *Massah*, tempted the Lord, saying, "Is the Lord among us, or not?"
- Numb. xx. 12.—At *Meribah*. Moses and Aaron were prohibited from entering Canaan, because they did not trust God's clear command.
- Deut. ix. 23.—At *Kadesh Barnea*. The people were excluded from Canaan because they regarded the report of the unbelieving spies, and disregarded the testimony of Caleb and Joshua; they had, indeed, the clear promise of God; they had proved God's power; they had seen the grapes of Eshcol, and yet they believed not.
- 2 Kings v. 12.—*Naaman* well nigh lost the cure of his leprosy by unbelief.
- 2 Kings vii. 2.—The *unbelieving lord*. "If the Lord would make windows in heaven, might this thing be?"
- Matt. xii. 38, xvi. 1; Mark viii. 11; John ii. 18, vi. 30.—The persistency of unbelief. It is strange how the *Jews* so many times asked our Lord to show some sign—just after He had shown one.
- Mark vi. 5.—At *Nazareth*. Unbelief even tied Christ's hands. Twice our Lord is said to have marvelled; once at the strong faith of the centurion (Matt. viii. 10), and here at the unbelief of the people of Nazareth.
- Luke i. 20.—*Zacharias* was punished for not believing the angel's message, by being for a time deaf and dumb.
- John vii. 5.—*Christ's brethren*. Strange that even they did not believe on Him.
- John xx. 25.—*Thomas*. The doubting Apostle; but, when convinced, as noble in his confession as he had been determined in his unbelief.
- 1 Tim. i. 13.—*St. Paul*. Still more remarkable was the contrast from his state of ignorance and unbelief, to the life of faith and zeal.

## UNCLEANNES

- Lev. xi.—The distinction of meats, clean and unclean, existed from the patriarchal times (Gen. vii. 2), but was established in detail, more fully, by the Mosaic Law. It is noteworthy how repeatedly in Leviticus the moral reason is added to the precept, "Ye shall be holy, for I, the Lord your God, am holy."
- Lev. xii. 2-8, xxii. 4.—Ceremonial defilement was associated both with life and death. It shadowed forth alike original sin and actual guilt.
- Lev. xvi. 28.—It was annexed to the performance of many

needful and even sacred duties. To burn the sin-offering on the day of atonement, or lead the scapegoat into the wilderness, involved ceremonial defilement (ver. 26).

Lev. v. 1-3.—Even to touch any unclean thing (xi. 24, 25, xxii. 5, 6; Numb. xix. 11, 12); nay, even to come near and enter a tent where a dead body was laid, or for a priest to mourn for the dead, was defiling (Lev. xxi. 1-3).

Lev. xiii., xiv.—The very stringent laws about leprosy affected persons, garments, houses; excluded from the Tabernacle worship, and from social life (xiii. 45, 46).

Ps. xiv. 3.—Spiritual defilement is the result of sin.

Isa. lxiv. 6.—A deep stain mars the best actions of the best of men. "All our righteousnesses are as filthy rags" (Prov. xxx. 12).

Lev. xx. 3.—Even the sanctuary, God's holy house, might be counted as defiled (2 Chron. xxxvi. 14; Ezek. v. 11, xxiii. 38).

Job xv. 15.—Yea, in comparison with God's infinite purity, the very "heavens are not clean in His sight" (Heb. ix. 23).

Zech. iii. 3.—The high priest Zacharias, the highest ecclesiastical officer in the land, was clothed representatively in filthy garments.

Matt. xxiii. 27.—The scribes and Pharisees, who boasted of being so religious, were compared by our Lord to sepulchres, outwardly white and beautiful, but inwardly full of corruption and all uncleanness.

Rev. xvii. 6.—Babylon, the harlot city, is portrayed as full of abominations and impurity.

Job xiv. 4, xxv. 4.—And worst of all, the spiritual pollution of fallen human nature is inherent. Only a power Divine can forgive the guilt and make the impure pure.

Ps. li. 1, 2, 7.—How needful, therefore, is the threefold prayer, "Blot out my transgressions," as a heavy debt; "Wash me thoroughly" from the inbred pollution; "Purge me with hyssop," as a loathsome and incurable leper, "and I shall be clean;" and this can be only by the blood of Jesus Christ and the purifying of the Holy Spirit.

## UNFRUITFULNESS—SPIRITUAL

Isa. v. 1-12.—*Israel* was like a well-favoured vine, planted on a good soil, well cared for, which brought forth grapes, but only "wild grapes," sour and useless.

- Hos. x. 1.—“*Ephraim* is an empty vine; he bringeth forth fruit unto himself.” The word *Ephraim* means “fruitful,” yet, as to God, *Ephraim* brought no fruit.
- Jer. ii. 21.—The corruption of man is from himself. “I had planted thee,” said God to Israel, “a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto Me?”
- Luke xiii. 6.—The barren fig tree was an apt symbol of the Jewish nation—planted in a vineyard, but barren; so was the fig tree which our Lord came to, seeking fruit, which “had nothing but leaves” (Mark xi. 13).
- Luke viii. 14.—The parable of the sower. The seed that fell among the thorns did spring up for a time, but was soon choked, and brought no fruit to perfection.
- Matt. vii. 17.—Unfruitfulness must be looked for from a corrupt tree. How can it be otherwise? Cf. the striking expression, “The unfruitful works of darkness” (Eph. v. 11).
- James ii. 26.—“Faith without works is dead.” The R.V. reads, “is barren.”
- Matt. vii. 19; John xv. 2, 3.—The final and fearful results of unfruitfulness.

## UNION WITH CHRIST

- 1 Cor. vi. 17.—All true believers are “joined unto the Lord,” as members of His body.
- Gal. iv. 19.—Christ is formed in them.
- Rom. vi. 8.—They are dead with Christ—to sin, to the Law, and to the world (Gal. ii. 19; vi. 14).
- “Planted together in the likeness of His death” (Rom. vi. 5).
- Gal. ii. 20.—“Crucified with Christ.”
- Rom. vi. 4.—“Buried with Him.”
- Eph. ii. 5.—“Quickened together.”
- Eph. ii. 6.—“Made to sit together in heavenly places.”
- John xv. 5.—The members of Christ abide in Him, and He in them.
- Eph. iv. 15.—They grow up together into Him.
- Gal. ii. 20.—Live in Him the life of faith.
- Rom. viii. 17.—Suffer in fellowship with Him (Phil. iii. 10).
- Rom. viii. 17.—Share His heirship. “Heirs of God, joint-heirs with Christ.”
- Rom. vi. 5.—They are planted together in the likeness of His resurrection.
- Rom. viii. 17.—They will be glorified together.
- 2 Tim. ii. 12.—And will reign with Him for ever.

## UPHOLDING—DIVINE

Ps. xxxvii. 17.—“The Lord upholdeth the righteous.” The prosperity of the wicked is at the best uncertain; but the Lord will sustain and support His people surely.

Isa. xli. 13.—He will hold their right hand.

Isa. xli. 10.—With His right hand; the right hand of His righteousness; His faithful right hand.

1 Sam. ii. 9.—“He will keep the feet of His saints.”

Ps. cxlv. 14.—Yea, though they stumble and fall, the Lord will raise them up.

Rom. xiv. 4.—The weak ones and feeble—the Lord is able to make them stand.

Ps. lxiii. 8.—The clinging (literally, cleaving) ones—God’s right hand will hold them fast.

Ps. xli. 12.—The upright. “Thou upholdest me in mine integrity”—of purpose and conduct.

Deut. xxxiii. 27.—“Underneath are the everlasting arms.”

Cant. viii. 5.—“Who is this that cometh up out of the wilderness, leaning upon her beloved?”

Ps. xviii. 35.—The believer’s delight is to acknowledge the upholding power and love of God. “Thy right hand hath holden me up; Thy gentleness hath made me great” (lxxi. 6; lxxiii. 23).

Ps. cxix. 116.—“Uphold me, according to Thy word, that I may live.” The prayer of one who has learned his own weakness, and yet desires to live the life of faith (xvii. 5).

Ps. li. 12.—“Uphold me with Thy free Spirit.” The word “Thy” is in italics. The Psalmist may mean, Uphold me with a free willing spirit—a noble impulse, and cheerful alacrity to do the will of God.

Jude 24.—“Now unto Him that is able to keep you from falling.”

## UPRIGHTNESS

Eccles. vii. 29.—The state in which man was originally created.

Gen. xvii. 1.—The character which God would have His people cherish. See margin here and Job i. 1, and Ps. cxix. 1; Deut. xviii. 13.

Ps. cxxv. 4.—Uprightness of heart is well explained by the contrast—“as for such as turn aside unto their crooked ways.” It is opposed to perverseness of spirit (Prov. xii. 8; xxviii. 6). “A gift (bribe) doth pervert the words of the righteous” (Deut. xvi. 19).

Deut. xxxii. 15.—*Jeshurun* was a title given to Israel, as

God's ideal nation. The word means uprightness. It occurs four times.

Ps. xcii. 12.—"The righteous shall flourish like the palm tree"—well known for its tall and upright trunk. "Upright as the palm tree" (Jer. x. 5).

1 Chron. xxix. 17.—"The Lord has pleasure in uprightness." "They that deal truly are His delight" (Prov. xii. 22, xv. 8, xi. 20; Ps. xxxvii. 18).

Ps. xi. 3, 5.—Straightforwardness and uprightness are the good man's guide, a preservative from duplicity and perplexity (x. 29; xxi. 29). They give strong confidence (Prov. x. 9), and good things in possession (Prov. xxviii. 10; xix. 1); yea, no good thing withheld (Ps. lxxxiv. 10); light now to brighten the path of life (Ps. cxii. 4), and peace at the end, when the drama of life is closing (Ps. xxxvii. 37; Isa. lvii. 2).

Ps. xv.—A psalm for the upright.

Heb. xii. 13.—"Make straight paths for your feet" (Prov. iv. 26, 27). Cf. Isa. xxxv. 3, "Confirm the feeble knees," that the walk may be firm, an evidence of a good conscience and a brave heart.

Prov. viii. 8.—Wisdom's words are plain: "There is nothing froward or perverse in them." Margin, "wreathed," *i.e.*, twisted as a cord.

Gen. xx. 5, 6.—*Abimelech*. God honours integrity and uprightness in any man, whether in His own people or in a heathen.

Gen. xlv. 22.—*Jacob*. It was right to bid his sons return the money found in their sacks. They might justly have retained it, yet, peradventure, said he, "It was an oversight."

1 Sam. xii. 4.—*Samuel*. The strict integrity of Samuel forms a striking contrast to the avarice of Baalam, or of the two sons of Eli. The people unanimously responded to his challenge.

1 Sam. xxix. 6.—*David* had the testimony of Achish, who watched him narrowly. "Thou hast been upright."

2 Kings xii. 15.—The *officers* employed to receive the money collected for the Temple in the days of Jehoash were men to be trusted. "They reckoned not with them (for the amount), for they dealt faithfully."

Job i. 1.—*Job* was a perfect man and upright, like Noah (Gen. vi. 9, margin). Twice did the Almighty Himself bear this testimony, to the integrity of His ancient servant (ver. 8; ii. 3). It seemed the very spirit of evil when Satan retorted, "Doth Job fear God for nought?" (i. 9).



Esther ix. 10, 15.—*Israel*. "On the prey they laid not their hands."

Dan. vi. 3.—*Daniel*. The conscientiousness and uncompromising integrity of Daniel was a noble example of a good man's steadfastness. Even his enemies acknowledged this.

John i. 47.—*Nathanael*. "Behold an Israelite indeed, in whom is no guile." "Israelite." The word recalls the history of Israel when the name of Jacob, which means "supplanter," and which well expressed some of his subtle and crooked ways, was changed to Israel, the title of his true dignity. And now "an Israelite indeed" is higher still, especially when pronounced by the lips of the Searcher of hearts.

Gal. ii. 14.—*St. Paul* boldly reproved Peter and those who were led astray by him, because they "walked not uprightly according to the truth of the gospel."

## WALKING—HOLY

A figure used constantly in Holy Scripture, though not used in classical Greek. In the New Testament it occurs 49 times—Gospels, 3; Acts, 1; St. Paul's Epistles, 33; Hebrews, 1; St. John's Epistles, 10; Revelation, 1.

Hos. xi. 3.—Divine *teaching* and leading are necessary for walking with God. "I taught Ephraim also to go, taking them by their arms," as a mother teaches her little child to walk. Cf. Jer. x. 23; Ps. xxxii. 8, xxiii. 3.

Amos iii. 3.—Implies *reconciliation* and harmony with God. "Can two walk together except they be agreed?"

Lev. xiv. 22–25.—*Purification* and *consecration*. Under the Law, the priest at the cleansing of the leper was to take of the blood of the offering, and put it upon the right ear, the right hand, and the right foot, and afterwards some of the oil, as a symbol of designation to holiness of heart and life.

John xiii. 10.—Even established believers have need of daily cleansing.

Micah vi. 8.—Is to walk with God—as Enoch and Noah walked (Gen. v. 24, 26; vi. 9); Levi (Mal. ii. 6).

Col. ii. 6.—To walk in Christ—following His example (1 John ii. 6); treading in His steps (1 Pet. ii. 21).

Gal. v. 16, 25.—To walk in the Spirit (Rom. viii. 1).

Gen. xvii. 1; xxiv. 40.—To walk before God (1 Kings ii. 4; 2 Kings xx. 3; Ps. lvi. 13).

Deut. xiii. 4.—To walk after God (2 Kings xxiii. 3; Ps. lxiii. 8; 2 Chron. xxxiv. 33).

- Rom. vi. 4.—To walk in newness of life, as with the likeness of Christ's resurrection power.
- Eph. v. 8.—In the light (1 John i. 7; John viii. 12).
- Eph. v. 2.—In love.
- Col. iv. 5.—In wisdom and prudence.
- 3 John 2.—In the truth.
- Deut. v. 33.—In the ways of the Lord (1 Kings viii. 25; Hos. xiv. 9).
- Jer. vi. 16.—"In the old paths"—"the good way."
- Eph. ii. 10.—In good works, divinely appointed.
- Ps. lxxxvi. 11.—In uprightness, and in truth (Ps. xxvi. 11).
- Micah vi. 8.—In humility, with God.
- Ps. cxix. 45.—In holy freedom—"at liberty." The freedom of the truth.
- Eph. v. 15.—"Circumspectly," accurately, *i.e.*, following the Divine teaching.
- Rom. xiii. 13.—Honestly, decorously, as becomes the daylight.
- 2 Cor. v. 7.—By faith, not by sight.
- Eph. iv. 1.—Worthy of our vocation.
- Col. i. 11.—"Worthy of the Lord unto all pleasing" (1 Thess. ii. 12).
- Matt. ix. 5; Acts iii. 6-8, xiv. 8-10.—The miracles of making the lame to walk, wrought by our Lord and His Apostles, are illustrative of the sinner brought to walk in the ways of God.
- Ps. cxliii. 8.—The believer should pray for direction—"Cause me to know the way where I should walk." (Ps. cxix. 133) "Order my steps in Thy word." (Ps. xvii. 5) "Hold up my goings in Thy paths." (Ps. xxv. 4) "Teach me Thy paths" (cxix. 35).
- Prov. iv. 26.—The believer's duty. "Ponder the path of thy feet" (Ps. xxxix. 1, cxix. 59, 101; Hagg. i. 5-7).
- Isa. xxx. 21.—The promise of direction. "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it" (Ps. xxxii. 8; Prov. iii. 5, 6; Isa. lviii. 11).
- Ps. cxix. 105.—"Thy word is a lamp unto my feet, and a light unto my path."
- 1 Sam. ii. 9.—"He will keep the feet of His saints."
- Isa. xl. 31.—"They that wait upon the Lord shall walk and not be weary."
- Prov. x. 9.—"He that walketh uprightly walketh surely."
- Ps. cxxviii. 1.—Holy walking is joined with reverent fear.
- Acts ix. 31.—"Walking in the fear of the Lord and in the comfort of the Holy Ghost."
- Gen. v. 24; Heb. xi. 5.—"Enoch walked with God" is

changed in the Epistle to the Hebrews (from the LXX.), to "He pleased God."

Rev. iii. 4.—The glorious prospect for the eternal future—to walk with Christ in the golden city (xxi. 24 ; Ps. xvi. 11).

## WARFARE—SPIRITUAL

Gen. iii. 15.—Was implied in the first promise.

Gal. v. 17.—Is inevitable, since the flesh and the spirit are opposed—"contrary." Cf. the irreconcilable "enmity" of the carnal mind (Rom. viii. 7) ; the conflict between the two natures, the old man and the new (Eph. iv. 22-24).

2 Cor. x. 3.—The Christian warfare implies a severe *wrestling* and personal struggle.

2 Cor. x. 4.—Not with carnal weapons, but with the "spiritual armour of God."

1 Cor. ix. 26 ; Heb. xii. 1.—It is a *race*—like the race run in the ancient games of Greece, for which many were content to endure self-denying toil and labour.

2 Tim. ii. 2.—It is a holy *warfare*, like the life of a brave soldier, requiring courage and constant hardship.

1 Tim. vi. 12.—"Fight," says St. Paul, "the good fight of faith." Literally, "Strive the good strife."

1 Tim. i. 18.—"That thou mightest war a good warfare."

2 Tim. ii. 2.—"Endure hardness."

Jude 3.—"Contend earnestly for the faith."

Heb. xii. 3.—"Striving against sin."

Col. iii. 5.—"Mortify therefore your members which are upon the earth."

James iv. 7.—"Resist the devil" (1 Pet. v. 8).

1 John ii. 15.—"Love not the world, neither the things that are in the world" (James iv. 7 ; 1 John v. 4, 5).

1 Pet. ii. 11.—"Abstain from fleshly lusts, which war against the soul."

Eph. vi. 12-17.—"Put on the whole armour of God." See *Armour*.

Jer. ix. 3.—Mere professors are like mercenary or cowardly soldiers, "not valiant for the truth."

Dan. xi. 32.—But "the people that know their God shall be strong, and do exploits," like the Gadites (1 Chron. xii. 14, margin).

Deut. iii. 18.—"Men meet for war." The marginal reading is suggestive: "sons of power."

Heb. ii. 11.—The believer fights in the battle under Christ, "the Captain of Salvation."

John xvi. 33.—The world may be against us, but Christ

- said, "I have overcome the world." "Greater is He that is in you than he that is in the world" (1 John iv. 4).
- 1 Cor. ix. 24-28.—The labour and self-denial men cheerfully devote to obtain a short-lived worldly honour, should stimulate the Christian in his nobler strife.
- Rev. ii., iii.—Still more the rich promises given by Christ "to those who overcome." See *Victory* (Rom. xvi. 31).  
(See *Scripture, itself the Illustration.*)

## WARNING

- Ps. vii. 12.—God warns before He strikes. He bends the bow before the arrow is discharged.
- Ezek. xxi. 9-15.—He gives full warning, that the arrow is sharp and bright.
- Matt. iii. 10.—The axe is laid to the root of the tree.
- Hos. viii. 1.—The trumpet of warning is sounded (Amos iii. 6).
- Exod. xxiii. 21.—"Beware." A word which frequently occurs as a caution all through the Holy Scriptures.
- Heb. ii. 1.—"Lest." Another word of caution. It is addressed to the Hebrews six times (iii. 12, 13; iv. 1; xii. 3; xiii. 16).
- Isa. xl.-xliv.—The folly of idolatry was set before the people a long time before they were carried into Babylon.
- Jer. vii. 13, 25; xi. 7, 8; xxv. 4; xxvi. 5; xxix. 19; xxxii. 33; xxxv. 14, 15; xliv. 4.—Yea, the Lord magnified His goodness in sending His servants the prophets, "rising early and sending them." (Cf. Ezek. iii. 18, 19; xxxiii. 8, 9).
- Jer. vi. 17.—Setting watchmen to sound the trumpet. Few prophets gave more frequent warning than Jeremiah, and few were more tender.
- Prov. i. 24-28.—Disregarded warnings bring greater condemnation (xxix. 1).
- Isa. xxviii.-xxxi.—The "woes" of Isaiah.
- 2 Chron. xix. 10; Ezek. iii. 17; xxxiii. 1.—God's servants should proclaim His warnings faithfully (Isa. lviii. 1).
- Gen. vi. 3.—The *antediluvian world* was warned of the flood.
- Jude 7.—*Sodom* and *Gomorrah*.
- Gen. xix. 15.—*Lot* warned his sons-in-law, but he seemed as one that mocked. They laughed at the warning, and perished in their sin.
- Numb. xvi. 29, 30.—*Korah* and his company.
- Exod. vi.-xi.—The *plagues of Egypt*. The ten plagues may be divided into three groups. The first two of each were

sent after a distinct warning, and apparently lasted seven days; the third came without warning, and lasted three days.

Deut. xxx. 15-18.—*Israel*. How solemnly Moses set before them life and death, the blessing and the curse.

1 Sam. viii. 10-18.—*Israel*. Samuel warned the people of the evil they would suffer, for having a king.

2 Chron. xxi. 12.—*Jehoram* was warned by a special writing left by Elijah the prophet.

2 Kings vii. 2, 16-21.—The unbelieving lord.

1 Sam. xxviii. 19.—*Saul*; Ahab (1 Kings xxi. 19), Hezekiah (2 Kings xx. 1), Hananiah (Jer. xxviii. 16), the rich fool (Luke xii. 20), were all warned especially beforehand of their death.

Jonah iii. 4.—“Yet forty days and *Nineveh* shall be overthrown.”

Luke xiii. 9.—The *barren fig-tree*, the symbol of the Jewish nation. “Cut it down.”

Luke xxi.—Our Lord gave the most solemn warning of the destruction of Jerusalem, and more future judgments.

Mark xiv. 30.—*Peter* was warned several times, and that in the plainest manner. “Before the cock crow twice, thou shalt deny Me thrice.”

John vi. 71.—*Judas*, seven times. At first general: “The Son of man shall be betrayed” (John vi. 71; Matt. xvii. 22, xx. 18), then more particularly: “One of you” (Matt. xxvi. 21; John xiii. 21); then personally: “He that dippeth with Me,” &c. (John xiii. 26; Matt. xxvi. 23).

Matt. xxvii. 19.—*Pilate* was warned by his wife’s dream.

Rev. ii.—In five of the seven Churches was a solemn warning addressed through the angel.

## WATCHFULNESS

We have many beautiful *illustrations* of patient watching in Holy Scripture.

Gen. xiv. 11.—*Abraham*, watching over the sacrifice.

Exod. ii. 4.—*Miriam*, his elder sister, stationed to watch her infant brother, in his little ark on the river.

2 Sam. xxi. 10.—*Rizpah*, the faithful mother, watched the dead bodies of her sons, with most true affection.

Neh. iv. 9.—*Nehemiah* and his companions joined in prayer, and set a watch against the enemies day and night.

Mark xiii. 34.—The *porter*. It was part of his duty to watch against the approach of the thief.

Ps. cxxx. 6.—“More than they that watch for the morning.”



1 Sam. iv. 13.—*Eli* sat anxiously watching for the news of the battle.

Luke xv. 20.—The father of the prodigal was probably often watching, in the hope of his lost son's return.

Mark xiii. 37.—“Watch.” The charge to watchfulness comes with additional force as recorded by St. Mark. Peter's fall was preceded by the lack of watchfulness.

Matt. xxiv. 42 ; xxv. 13.—It was one of the special lessons pressed upon the disciples by our Lord, at the close of His ministry, especially by the parable of the Ten Virgins. “*Watch.*”

Rev. xiv. 15.—“Blessed is he that watcheth” (Luke xii. 36).

### WAY—THE

Matt. vii. 14.—The narrow way that leadeth to life, is contrasted with the broad way that leadeth to destruction.

Jer. vi. 16.—The good way—good, because it leads to rest and peace ; “good and right” (1 Sam. xii. 23).

Acts xvi. 17.—“The way of salvation,” made known by the preachers of the Gospel.

2 Pet. ii. 21.—“The way of righteousness” (Prov. viii. 20 ; xii. 28).

Ps. cxix. 30.—“The way of truth” (2 Pet ii. 2).

Prov. iv. 11.—“The way of wisdom, of understanding” (Prov. ix. 6 ; Isa. xl. 14).

Isa. xxxv. 8.—“The way of holiness.”

Prov. xv. 24.—“The way of life.”

Heb. x. 20.—“The new and living way.”

Ps. cvii. 7.—“The right way ;” right, though it may be rough.

John xiv. 6.—Jesus saith, “I am the way.”

### WEEPING

Eccles. iii. 4.—There is “a time to weep.” The strongest men need not be ashamed of it.

Gen. xxi. 16.—There are tears of *affection*, as of Hagar, a mother ; David, a father (2 Sam. xv. 33) ; Jacob and Esau, two brothers (Gen. xxxiii. 4) ; David and Jonathan, two friends (1 Sam. xx. 41).

Acts xx. 37.—Tears of *sorrow* and regret.

Gen. xxxvii. 35.—Tears of *excessive grief* (1 Sam. xxx. 4 ; Ezra x. 1).

Esther viii. 3.—Tears of *pleading* (Judg. xiv. 17).

Ps. cxxxvii. 1.—Tears of *sorrowful remembrance*.

Matt. xxvi. 75.—Tears of *repentance* (2 Sam. xii. 22).

Rom. xii. 15.—Tears of *sympathy*.

Ps lxix. 10.—I wept with my very soul—mine eyes fail (vi. 6, 7).

Luke vi. 21.—“Blessed are ye that weep now, for ye shall laugh.”

Ps. cxxvi. 5, 6.—“They that sow in tears shall reap in joy. He that now goeth on his way weeping,” &c.

Ps. xxx. 5.—“Weeping may endure”—lodge like a traveller —“for a night, but joy cometh in the morning.”

Ps. lvi. 8.—The tears of God’s saints are preserved in His bottle.

Gen. xxiii. 2.—*Abraham* came to mourn and weep for Sarah.

Gen. xxxv. 8.—*Allon-bachuth*, the oak of weeping, so called because there Jacob and his household wept for Deborah.

Gen. xlii. 24.—*Joseph*. Eight times we read that Joseph wept (xlii. 24; xliii. 30; xlv. 2, 14, 15; xlv. 29; l. 1, 17); and his were tears of yearning affection. “He could not refrain himself” (xlv. 1).

Numb. xi. 5.—Seven times Israel wept in their early history, but they were generally tears of disappointment and vexation. They loathed the manna and wept, and they refused to believe the good report of Caleb and Joshua (Numb. xiv. 1); they wept, because defeated by the Amorites (Deut. i. 43–45); when defeated at a later time they wept (Judg. xx. 23); and again (xxi. 2) they wept for the death of Moses (Deut. xxxiv. 8); they wept at Bochim, but apparently with no designs of true repentance (Judg. ii. 4).

Ruth i. 14.—*Orpah* and *Ruth* wept together, but very different results followed.

1 Sam. i. 8.—“*Hannah*, why weepest thou?” How little others often know the cause why we weep.

2 Sam. xviii. 33.—*David*. Few fathers have shed more bitter tears than David did for Absalom.

2 Kings xx. 3.—“*Hezekiah* wept sore.”

Jer. ix. 1.—*Jeremiah*, the weeping prophet. “O that my head were waters,” &c.

Luke vii. 38.—The *woman* who was a sinner.

John xx. 11.—*Mary* wept lovingly at the sepulchre.

John xi. 25.—“*Jesus* wept” at the grave of Lazarus.

Heb. v. 7.—In Gethsemane, “with strong crying and tears.”

Luke xix. 44.—The Lord Jesus wept over Jerusalem.

## WILL

Eph. ii. 3.—Is the governing faculty in man; perverted by the Fall? “The desires of the flesh and the mind (the margin reads, “the wills”) are by nature evil.”

Rom. vii. 18.—Even in the new man the better will is still called to struggle with the old nature.

Phil. ii. 13.—The renewed will must work in harmony with the will of God, from whom comes the power and will to do that which is right (Rom. ix. 16).

1 Tim. vi. 9.—“They that will be rich”—that have set their mind upon it. Cf. 2 Tim. iii. 12. “All that will live godly in Christ Jesus.”

Eph. vi. 7.—“With good will doing service.”

Prov. xvi. 32.—“He that ruleth his spirit.”

1 Cor. vii. 37.—“He that hath power over his own will.”

Isa. l. 7.—“I have set my face like a flint.”

Eccles. viii. 11.—The heart of hardened sinners “is fully set in them to do evil.”

Micah vii. 3.—“That they may do evil with both hands earnestly.”

Dan. xi. 3, 16, 36.—“The king shall do according to his will” (v. 19; viii. 4).

Heb. x. 26.—“If we sin wilfully,” with the full bent and determination of a perverted will.

Isa. xlviii. 4.—“Thy neck is an iron sinew, and thy brow brass.” Cf. Jer. xviii. 12; xlv. 16, 17.

#### WEAK WILLS

Exod. xxxii.—*Aaron*, though he knew it was wrong, in weakness yielded to the demand of the people, and made the golden calf.

1 Kings xxii. 3.—*Jehoshaphat* has been described as the man who could not say No: “I am as thou art.”

Mark xv. 15.—*Pilate*, the miserable slave of fear and of weakness. He felt the innocence of Jesus, and was determined to let Him go; and yet he violated his conscience and condemned Him to death for fear of the Jews.

#### STRONG WILLS. See *Obstinacy, Steadfastness, Courage.*

Exod. xxxii. 19–21.—*Moses* reproved Aaron, and put the people to shame for making and worshipping the golden calf.

Josh. xxiv. 15.—*Joshua*. “As for me and my house, we will serve the Lord.”

Neh. iv. 6.—“The people had a mind to work,” as we say. “They worked with a will.”

Acts xxi. 13.—*St. Paul*. “What mean ye to weep? I am ready, not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus.”

## WILLING

Exod. xxv. 2.—The offerings for the *Tabernacle* were to be given willingly. “Every one whom his spirit made willing” (xxxv. 5, 21, 22). They were from “the wise-hearted” and “willing-hearted;” free-offerings, brought every morning (xxxvi. 3).

1 Chron. xxix. 5, 6, 9, 14, 17.—So were the preparations gathered together for the Temple.

Deut. xvi. 10.—“The tribute of a *free-will* offering unto the Lord” (Lev. xxiii. 38). The grateful acknowledgment of Israel’s thankfulness.

Exod. xxix. 40.—The *drink offering* accompanying the meat offering was a symbol of cheerful consecration.

Ps. cx. 3.—“Thy people shall be willing in the day of Thy power;” literally, “shall be *voluntaries* :” a sacred army of cheerful volunteers.

Ps. liv. 6.—“I will freely sacrifice unto Thee, O Lord,” &c. The P.B. version renders it very beautifully : “An offering of a free heart will I give Thee, and praise Thy Name, O Lord : because it is so comfortable.”

Ps. li. 12.—“Uphold me with Thy free Spirit;” or it may mean, “Give me a princely, generous spirit.”

Isa. i. 19.—“If ye be willing and obedient :” two things which, when joined, never fail to bring a blessing.

2 Cor. ix. 7.—An offering made to God should be given cheerfully, “not grudgingly, or of necessity.” “God loveth a cheerful giver :” an offering “from the heart” (Eph. vi. 6), made “with good will.”

2 Cor. viii. 9.—“If there be first a willing mind, it is accepted.” God regards not the amount offered, but the spirit of the offerer. See Numb. xviii. 27.

Matt. x. 8.—“Freely ye have received, freely give.”

Gen. xxii. 1, 11; 1 Sam. iii. 4; Isa. vi. 8; Luke i. 38.—“Here am I.” Four servants of God waiting to hear, ready to serve.

Josh. i. 16.—“Whithersoever Thou sendest us, we will go.”

Judg. v. 2.—“The people willingly offered themselves.”

2 Chron. xvii. 16.—Amasiah willingly offered himself (his services) unto the Lord, and with him two hundred thousand mighty men of valour. Did not his example help to stimulate so large a host?

Ezra i. 3-6.—“Who is there among you of all His people,” willing to go up to build the house of God at Jerusalem?

“Then rose up,” &c. See iii. 5; vii. 16; viii. 28.

Acts ix. 6.—“Lord, what wilt Thou have me to do?”

2 Cor. viii. 1-6.—“To their power (the Macedonian Christians), I bear record, yea, and beyond their power they were willing of themselves.”

2 Cor. ix. 1, 2.—The liberality of Achaia was as prompt as it was liberal, “and their zeal provoked very many.”

## WISDOM

Prov. ii. 6.—Is the gift of God, promised especially to earnest seekers. So Joseph acknowledged it (Gen. xli. 16).

Prov. iv. 7.—“The principal thing” in life. Whatever else men seek, above all, they should seek wisdom. The maxim of the ancient Stoics was, “The wise man is the only king.”

Prov. iii. 13.—The value of wisdom is inestimable: above rubies, the onyx, sapphire, and precious stones (Job xxviii. 14, 15); above silver and gold (Prov. viii. 11, 12; xvi. 16); better than an inheritance (Eccles. vii. 12, margin); better than weapons of war, the costliest armour (ix. 18), as light is better than darkness (ii. 13); mightier than mere force (ix. 17); than carnal policy (Job v. 13; 1 Cor. iii. 19).

Prov. xxiv. 6.—“The wise man is strong” (Eccles. vii. 19; ix. 16).

Prov. iii. 17.—“Her ways are ways of pleasantness, and all her paths are peace;” “pleasant as honey is to the taste;” but better—“the knowledge of wisdom” is not only sweet, but enduring; the expectation shall not be disappointed (xxiv. 13, 14).

Isa. lii. 13.—Prudence and wisdom are the mainspring of prosperity. The Hebrew word for “deal prudently” is here and elsewhere in the margin rendered “prosper.”

Judg. iv. 2.—*Jabin*, King of Canaan. Probably the common title of a dynasty. It was a good title for a king, meaning wise or understanding.

*Proverbs*.—*Wisdom and folly* are most frequently set forward in the Book of Proverbs as comprehending more than mere intellectual qualities. The fool is by no means devoid of knowledge—rather of moral and spiritual wisdom.

*Ecclesiastes*.—Wisdom, excellent as it is, can never make men happy apart from God. The wise man proved it as one of his experiments, and the verdict is well known.

## WISDOM—SPIRITUAL

James iii. 17.—Is “from above;” the gift of God (Ezra vii. 25; 2 Pet. iii. 15). Not apprehended nor discerned by the natural man (1 Cor. ii. 14, 15).



- Col. ii. 3.—Is treasured up in Christ, "the wisdom of God," and dispensed to His people (1 Cor. i. 24, 30; Prov. viii.).
- 2 Tim. iii. 15.—Learned from the Holy Scriptures (Ps. xix. 7), received with meekness and docility (James i. 21).
- James i. 5.—Should be sought in believing prayer (Ps. xc. 12; Eph. i. 16, 17; Col. i. 9, 10).
- Micah vi. 9.—One of the distinguishing characteristics of true godliness. "The man of wisdom;" "the wise in heart" (Prov. xvi. 21); "they that be wise" (Dan. xii. 4; Eph. v. 15).
- Job xx. 28; Ps. cxi. 16; Prov. i. 7, xv. 33.—Consists much in living in the reverential fear of the Lord.
- Matt. x. 6.—"Wise as serpents, and harmless as doves" (Col. iv. 5).
- Rom. xvi. 19.—"Wise unto that which is good, and simple concerning evil."
- Rev. iv. 7.—The four living creatures. One had a face like a man, denoting intelligence and understanding.
- Dan. xii. 3.—The wisdom exercised in God's service now shall be followed by a rich reward hereafter.

### WISDOM—WORLDLY

- 1 Cor. i. 20.—"The wisdom of this world," "that comes to nought" (ii. 6), is "foolishness with God" (i. 20; iii. 18).
- 2 Cor. i. 12.—"Fleshly wisdom."
- James iii. 15.—Comes, "not from above, but is earthly, sensual, devilish."
- Exod. i. 10.—Is allied with craft. "Let us deal wisely"—craftily; the root of worldly policy, as distinguished from high principle. Cf. Abraham (Gen. xii. 12, 13); the Gibeonites (Judg. ix. 3-9, 24); Jeroboam (1 Kings xii. 26-29); the unjust steward (Luke xvi. 8); Pilate (John xix. 12, 13).
- Prov. xxvi. 12.—By mistaken pride and self-confidence may blind men to their ruin (Isa. xlvii. 10).

### WITNESSING

- Exod. xxxviii. 21.—"The *tabernacle of testimony*" was a standing witness of the covenant relation between Israel and the God of Israel, more especially as containing the ark with the tables of the Law (xxv. 16).
- Ps. xix. 7.—The *written Law*. "The testimony of the Lord," the abiding record of His mind and will.
- Isa. xliii. 10, 12; xlv. 8.—The *Jews*, so remarkably preserved and recognisable. What clearer proof can be needed of God's goodness, faithfulness, and power?

- Matt. xxiv. 14.—The *Gospel* is to be preached through all the world "for a witness." See Ezek. ii. 5.
- John v. 36; x. 25.—How many witnesses bore testimony to the truth and Messiahship of Christ: His own miracles and work; the Father (viii. 18; Matt. iii. 16, xvii. 5; John xii. 28); the Holy Spirit (xv. 26); the Scriptures (v. 39); John the Baptist (i. 7); the disciples (xv. 27); the evil spirits (Mark i. 23, 24).
- Mark i. 45.—The leper, healed by our Lord, went out at once to make known his cure; the healed demoniac (v. 19); Bartimæus (x. 12); the man born blind (John ix. 11–25); the woman of Samaria (iv. 29); the Samaritans (iv. 42).
- Acts i. 8, 22.—The mission of the *Apostles* and disciples after the Ascension consisted largely in bearing witness, more especially to the resurrection of Jesus (ver. 22; ii. 32; iii. 15; iv. 2; v. 32; x. 41).
- Acts xxii. 20.—"The blood of Thy martyr *Stephen*." Most probably in the Apostles' times the Greek word for witness had attained the meaning of martyr.
- Acts xxii. 15; xxvi. 16.—*St. Paul* was chosen especially to be a witness-bearer (ix. 15).
- Rev. i. 9.—*St. John* was an exile in Patmos, "for the testimony of Jesus."
- Heb. xii. 1.—"So great a cloud of witnesses," or, as it may be translated, "testifiers:" the full meaning probably is, So great a cloud of spectators of our contest who have themselves, in their day, been testifiers.
- Rom. vi. 4.—Believers are conformed to the likeness of Christ in His burial. How? Burial is the public attestation of death. A Christian's life should give clear evidence that he is crucified to the world, and the world to him (Gal. vi. 14).
- Matt. viii. 4.—"Go thy way, show thyself unto the priest . . . for a testimony unto them."
- Ps. xl. 8, 9.—To bear a faithful witness to the truth received is the spontaneous desire of one who has really felt its power. "I believed, therefore have I spoken" (Ps. cxvi. 10; 2 Cor. iv. 13).
- John xv. 27.—It was the mission appointed by Christ for His disciples before His death.
- Acts ii. 32.—Which they joyfully fulfilled after His ascension (iii. 15; iv. 33; v. 32; x. 41, &c.).
- Acts i. 8.—The power for which, in all its fulness, comes from the Holy Ghost.
- Matt. x. 18, 19.—Our witnessing is sometimes by speaking, like the Apostles sent forth in the first commission.

- Gal. vi. 16.—Sometimes by *suffering*—like St. Paul's honourable scars. See Phil. i. 13.
- 3 John 6.—Sometimes by *acts of charity* done for Christ's sake.
- Gal. ii. 11.—Sometimes by *contending for the truth* and withstanding error (Jude 3).
- Rev. ii. 13.—Sometimes by a *martyr's death*—like Antipas, Abel, John the Baptist, Stephen, &c. (Rev. xi. 7).
- St John's Gospel*.—The word "witness" occurs about thirty times. In the other books of the New Testament about twenty-seven.
- Observe, in i. 15, 19, 20, 32, the witness of *John the Baptist*—he bare witness—"confessed and denied not, but confessed, I am not the Christ."

## WORLD

- Gal. i. 4.—"This present evil world." The world viewed in its unregeneracy.
- 1 John ii. 15.—As opposed to God. "The broad way" (Matt. vii. 13), which they love "who mind earthly things" (Phil. iii. 19).
- Eph. vi. 12.—The *world powers*—that exemplify the principles, and tastes, and habits of the world.
- Ps. xvii. 14.—"*Men of this world.*" "The children" (Luke xvi. 18).
- Eph. ii. 2.—"The *course* of this world." Maxims, habits, fashions. "The spirit" (1 Cor. ii. 12).
- 1 Cor. ii. 6.—"The *wisdom* of this world." Carnal policy and worldly subtilty.
- James iv. 4.—"The *friendship* of the world." Enmity with God.
- Eph. vi. 12.—The *darkness*. Moral and spiritual ignorance, the loss of light and happiness.
- 1 John ii. 16.—The *trinity of evil*. "The lust of the flesh, the lust of the eyes, and the pride of life"—probably sensuality, avarice, and ambition.
- 1 John v. 19.—"The whole world lieth in wickedness," in settled alienation from God. Ignorance and opposition to the truth, settled indiffence, loving darkness rather than light (John iii. 19).
- 2 Cor. iv. 4.—Under the rule and guidance of Satan, "the governor" and "prince of this world" (John xii. 31, xiv. 30, xvi. 11; Eph. ii. 2; Rev. xii. 9).
- St. John*—The writings of St. John contain the most frequent allusions to "the world." In the Gospel there are no less than 80 references; in First Epistle 22, and generally in an evil sense, as opposed to Christ and His kingdom.

The references to the world in this sense, in the Old Testament, are few.

In the Old Testament the moral government of God in the world is more continually brought forward: Egypt, Assyria, Babylon, Rome, &c., especially in their relation to Israel. *Ecclesiastes*.—Can true and permanent happiness be found in worldly things? Never was any one more fitted to make the experiment than Solomon. The Book of *Ecclesiastes* gives his verdict.

*Four* is the symbolic number of the world in Scripture, as twelve is of the Church.

In the New Testament there are about 200 references to the world.

John viii. 12.—*Christ* declared of Himself, “I am the Light of the world” (ix. 5), not a Light, but the Light.

Gal. i. 4.—He came to deliver His people from its evil.

John xvi. 33.—For them He has overcome it.

Acts xvii. 31.—He will judge it at the last.

John xvi. 7-10.—The work of the Holy Spirit is to convict the world, and reprove it of sin, of righteousness, and of judgment.

Matt. v. 12.—God’s people should be lights of the world, like their Master.

John xvii. 14.—They are not of the world, but called to be separate from it in spirit, character, and conduct.

Rom. xii. 2.—They are not to be conformed to the world, but transformed (transfigured).

Gal. vi. 14.—Crucified to its allurements, kept unspotted (untainted) by its defilement (James i. 27).

1 John v. 4.—To overcome it by faith.

Titus ii. 12.—And deny its lusts and snares.

1 John ii. 15.—“Not to love” (it implies more)—to disdain, and be opposed to its seduction.

2 Cor. vi. 16.—“To come out and be separate;” such is the duty incumbent upon all “who would live godly in Christ Jesus.” The world has always been the Church’s greatest snare. See the “Scripture Illustrator.”

Mark viii. 36.—“What shall it profit a man if he gain the whole world and lose his own soul?”

## WORSHIP

Gen. iv. 3.—From the first beginning of human history the worship of a Divine Being has been the natural instinct of mankind. Even the heathen have their worship, though it be to “an unknown God” (Acts xvii. 23).

Matt. iv. 10.—God, as revealed in Holy Scripture, is the only proper object of worship and adoration.

Exod. xx. 24.—The places of worship may be very diverse.

Our first parents probably worshipped in the open field; Abraham built an altar, and planted a grove; Israel in the wilderness worshipped the Lord before the Tabernacle; Solomon at the Temple; the Jews of our Lord's day in the synagogue and in Herod's Temple; Peter on the housetop; Lydia by the river side; the disciples in the upper room, and in Mary's house, &c. It is the presence of the king, not the palace, that makes the court.

Heb. x. 22.—The worship of the true believer is a drawing near the Lord, with holy boldness and deep humility.

1 Cor. xiv. 14, 15.—Right worship must be intelligent.

Lev. xix. 30.—It should be reverent (Gen. xxviii. 17; Ps. lxxxix. 7; xcv. 6; Eccles. v. 1; 2 Kings xvii. 36).

John iv. 24.—Spiritual. "In spirit and in truth" (Phil. iii. 3).

Ps. lxvi. 1-4.—Cheerful and hearty (cxxxii. 1; Isa. xxx. 29; lvi. 7).

Matt. viii. 8.—Humble and lowly.

1 Cor. xiv. 40.—Conducted with order and decency.

Ps. lxxxiv. 10.—Loving and fervent.

1 Chron. xvi. 9.—"O worship the Lord in the beauty of holiness." A call of a true saint to his fellow-worshippers, repeated four times (Ps. xxix. 2; lxvi. 4; xcvi. 9). Few servants of God have expressed a deeper love to the house of God than David. Witness the sweet psalms written in his exile.

Ps. xxvi. 6.—Right worship is the exercise of a purged and purified spirit, in tune with devotion. The "clean hand and pure heart" alone befit one going up to the hill of Zion (xv. 1, 2).

Ps. xliii. 2.—"Then will I go unto the altar of God, unto God." David looked beyond the material altar, from the act and form of worship to the object. In God Himself he found his "exceeding joy."

Deut. xii. 5; xiv. 21; xvi. 2-6; xxvi. 2.—From the earliest times, it is observable how the worship of the Almighty has been connected with the Divine name. The Tabernacle and Temple were the hallowed spots which the Lord chose "to put His name there." The name of God is the revelation of His character. See Gen. iv. 26; 1 Kings x. 1.

Matt. xviii. 20.—"Where two or three are gathered together in My name." Our Lord gave a most blessed promise.



The Jewish rule was that no less than ten could form a congregation. Our Lord graciously promises to be present where but two sincere worshippers are met together to seek Him.

Ps. cxviii. 20.—“This gate of the Lord.” The Jews frequently write this verse at the entrance of their synagogues.

Isa. vi. 3.—Sweet surprises sometimes come to devout worshippers in the house of God. Isaiah was doubtless startled by the glory he beheld in the Temple; so Zechariah, when the angel appeared to him (Luke i. 11), aged Simeon (Luke ii. 27), and Anna (Luke ii. 38). What comfort and Divine teaching Asaph found (Ps. lxxiii. 16, 17).

Ps. xxxvi. 8.—Abundant satisfaction (lxxv. 4; lxxxiv. 4).

Ps. lv. 14.—Communion with God, and fellowship with His people. The Jews have a good saying, “Men should walk quickly to the house of God, as glad to go there, and slowly from it, musing thoughtfully on what they have heard.”

Rev. iv. 6.—Worship is a blessed exercise, not for earth only, but for heaven; not for sinful men, but for the holy angels (Neh. ix. 6). Earth is the training-school for us. But the new song will only be sung in perfection in the perfect world, when the redeemed shall meet around the throne of God and of the Lamb, and praise Him with new powers, in the world where all is holy.

Rev. vii. 15.—“They serve Him day and night in His temple.” There is a striking similarity in this verse to Luke ii. 36–38. The life of Anna seems just a foreshadowing of the life above. But as one has beautifully observed (Mrs. Pennefather) there is one little touch of earth, “she served God *with fastings and prayers*.” There will be no need for fasting there. The Hosannas of earth will be swallowed up by the eternal Hallelujahs of heaven.

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